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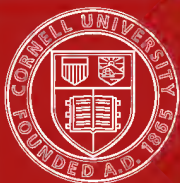


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HEAVENLY ARCANA

VOL. VII

1907 Rotch Edition
OF
SWEDENBORG'S WORKS

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THE
HEAVENLY ARCANA
DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE
OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

GENESIS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE
WORLD OF SPIRITS AND THE HEAVEN
OF ANGELS

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1751-52

Revised Edition

VOL. VII

BOSTON AND NEW YORK
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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things
shall be added unto you.

DB

VOLUMES VI., VII., AND VIII., OF THIS EDITION

TREAT OF

THE BIRTH AND DEVELOPMENT OF THE DIVINE NATURAL IN THE
LORD'S HUMAN; AND OF THE REGENERATION OF THE NATURAL
IN MAN.

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NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

GENESIS.

CHAPTER TWENTY-EIGHTH.

3650. In the preface to the preceding chapter was explained what the Lord taught and foretold concerning the final judgment, or concerning the last days of the church (Matt. xxiv. 8-14, see n. 3486-3489). It now follows in order, by way of introduction to this chapter, to explain the contents of the subsequent verses (15-18): *When therefore ye shall see the abomination of desolation which was foretold by Daniel the prophet, standing in the holy place, let him that readeth understand, then let them that are in Judea flee unto the mountains: let him that is upon the house not go down to take anything out of his house: and let him that is in the field not return back to take his garments.*

3651. Every one may see that these words contain arcanæ, and that without a discovery of the arcanæ, it cannot in any way be known what is meant by them that are in Judea fleeing to the mountains; and by him that is upon the house not going down to take anything out of his house; and by him that is in the field not returning back to take his garments. Unless the internal sense taught what is signified and implied by these particulars, they who search into and interpret the Word might be led away and fall into opinions altogether foreign to the truth; yea, they who in

heart deny the sanctity of the Word, might conclude from them that such expressions only described flight and escape on the approach of an enemy, consequently that there is nothing more sacred contained therein ; when yet by these words of the Lord is fully described a state of vastation of the church as to the goods of love and the truths of faith — as may be evident from the following explication of the words.

3652. According to the internal sense the signification is this : “ When therefore ye shall see the abomination of desolation ” signifies the vastation of the church, which occurs when the Lord is no longer acknowledged, consequently when there is no love and no faith in Him ; also when there is no longer any charity toward the neighbor ; and consequently when there is not any faith of good and truth. When this is the case in the church, or rather in the land where the Word is possessed and read — that is, when men are such in the thoughts of the heart, even if not such in the teaching of the lips — then there is desolation, and the particulars just now mentioned are its abomination ; hence, when ye shall see the abomination of desolation, means when any one observes such things ; what is to be done in
 2 such case, is told afterward (verses 16–18). “ Which was foretold by Daniel the prophet ” signifies, in the internal sense, by the prophets ; for where any prophet is mentioned by name in the Word, it is not the prophet that is meant, but the prophetic Word itself, because names never penetrate into heaven (see n. 1876, 1888) ; and yet the same is not signified by one prophet as by another. What is signified by Moses, Elias, and Elisha, may be seen in the preface to chapter XVIII. and in n. 2762 ; but by Daniel is signified everything prophetic concerning the Lord’s coming, and concerning the state of the church ; in the present case concerning its last state. Vastation is largely treated of in the prophets, and by it in the sense of the letter is signified the vastation of the Jewish and Israelitish

Church, but in the internal sense is signified the vastation of the church in general, thus also the vastation which is now at hand. "Standing in the holy place" signifies vastation as to all things which are of good and truth; the holy place is a state of love and faith; that place in the internal sense is state, see above (n. 2625, 2837, 3356, 3387); the holy of that state is the good which is of love, and thence the truth which is of faith; and nothing else is meant by holy in the Word, because those things are from the Lord, Who is the Holy Itself, or the Sanctuary. "Let him that readeth understand" signifies that these things are to be well observed by those who are in the church, especially by those who are in love and faith, who come now to be treated of. "Then let them that are in Judea flee unto the mountains" signifies that they who are of the church will not look elsewhere than to the Lord, thus to love to Him, and to charity toward their neighbor; that by Judea is signified the church, will be shown below; that by mountain is signified the Lord Himself, but by mountains love to Him, and charity toward the neighbor, may be seen above (n. 795, 796, 1430, 2722). According to the sense of the letter the meaning would be, that when Jerusalem was besieged, as it came to be by the Romans, then they should not betake themselves thither, but to the mountains — according to what is written in Luke: *When ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein* (xxi. 20, 21). But it is the same there with Jerusalem, namely, that in the sense of the letter it is Jerusalem which is understood, while in the internal sense it is the church of the Lord (see n. 402, 2117); for each and all of the things which are recorded in the Word concerning the Jewish and Israelitish people, are representative of the kingdom of the Lord in the heavens, and of His kingdom on earth, that is,

of the church, as has been often shown. Hence it is, that by Jerusalem in the internal sense is nowhere meant Jerusalem, nor by Judea, Judea. But these things were such as to be capable of representing the celestial and spiritual things of the Lord's kingdom, and the events took place for the sake of the representation. In this way the Word could be so written as to be adapted to the apprehension of man who reads it, and also to the understanding of the angels who are with man. This likewise was the reason that the Lord spoke in like manner ; for had He spoken otherwise, His Word would not have been adapted to the understanding of those who read it, especially at that time, nor to the understanding of angels ; thus it would neither have been received by man, nor understood by angels.

- 6 "Let him that is upon the house not go down to take anything out of his house" signifies that such as are in the good of charity should not betake themselves to those things which are of the doctrinals of faith. In the Word the house top signifies the superior state of man, thus his state as to good ; but those things which are below signify the inferior state of man, thus his state as to truth (n. 710, 1708, 2233, 2234, 3142, 3538). With respect to the state of a man of the church, the case is this : while he is being regenerated he learns truths for the sake of good, for he has affection for truth on this account ; but after he is regenerated, he then acts from truth and good. When he is arrived at this state, he ought not to betake himself to his former state, for if he should do this, he would reason from truth concerning the good in which he is, and would thereby pervert his state, for all reasoning ceases, and ought to cease, when man is in a state to will what is true and good ; for then he thinks and acts from the will, consequently from conscience, and not from the understanding, as before ; and if he should think and act from this again, he would fall into temptations and sink therein. This then is what is signified by "Let him that is upon the house not go

down to take anything out of his house." "And let him 7 that is in the field not return back to take his garments," or coat, signifies that such as are in the good of truth should not betake themselves from the good thereof to the doctrinal of truth. Field in the Word signifies that state of man as to good; what is meant by field may be seen above (n. 368, 2971, 3196, 3310, 3317, 3500, 3508); and garment, or coat, signifies that which clothes good, that is, the doctrinal of truth, for this is as clothing for good; that garment has this signification, may be seen above (n. 297, 1073, 2576, 3301). Every one may see that there lie concealed herein things deeper than those that appear in the letter, for they were spoken by the Lord Himself.

3653. From these things it may now be evident that in these verses is fully described a state of vastation of the church as to the goods of love and the truths of faith, and at the same time is contained an exhortation to those who are in such goods and truths, as to what they ought then to do. There are three kinds of men within the church, namely, those who are in love to the Lord, those who are in charity toward their neighbor, and those who are in affection for truth. They who are in the first class, namely, they who are in love to the Lord, are specifically signified in these words, "Let them that are in Judea flee unto the mountains." They who are in the second class, namely, they who are in charity toward their neighbor, are specifically signified in these words, "Let him that is upon the house not go down to take anything out of his house." They who are in the third class, namely, they who are in affection for truth, are specifically signified in these words, "And let him that is in the field not return back to take his garments." See what was said and explained above in regard to these words (n. 2454), and what is meant by returning back and looking behind him.

3654. That Judea, in the internal sense of the Word, does not signify Judea, nor in like manner Jerusalem, Jeru-

saalem, may be evident from several passages in the Word. In the Word it is not so often named Judea, as the land of Judah, and by the land of Judah, as by the land of Canaan, is signified the kingdom of the Lord, consequently also the church, for the church is the kingdom of the Lord on earth; and this for the reason that the Lord's celestial kingdom was represented by Judah, or by the Jewish nation, and His spiritual kingdom by Israel, or the Israelitish people; and inasmuch as it was so represented, therefore also when mention is made in the Word of that nation and people, nothing else is signified thereby in its internal sense.

22 That this is the case, will be manifest from what will be said hereafter, by the Divine mercy of the Lord, concerning Judah and the land of Judah; and in the meantime from these few passages out of the prophets. In Isaiah: *My well-beloved had a vineyard in a horn of the son of oil: and he made a hedge about it, and gathered out the stones thereof, and planted it with a noble vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. . . . I will lay it waste. . . . For the vineyard of Jehovah of Hosts is the house of Israel, and the man of Judah is the plant of His delights; and He looked for judgment, but behold bloodshed; for justice, but behold a cry* (v. 1-3, 6, 7). In this passage, in the sense of the letter, the perverse state of the Israelites and Jews is treated of, but in the internal sense the perverse state of the church is treated of, as represented by Israel and Judah. The inhabitant of Jerusalem is the good of the church. That inhabitant signifies good, or what is the same thing, those who are in good, may be seen above (n. 2268, 2451, 2712, 3613); and that Jerusalem signifies the church (see n. 402, 2117). The meaning of the house of Israel is similar; that house signifies good may be seen above (n. 710,

1708, 2233, 2234, 3142, 3538) ; and that Israel signifies the church (n. 3305) ; in like manner the man of Judah, for by man is signified truth (n. 265, 749, 1007, 3134, 3310, 3459), and by Judah good, but with the difference that the man of Judah signifies truth from the good of love to the Lord, which is called celestial truth, that is, those who are in such truth. Again, in the same prophet : *And He shall* 3
set up an ensign for the nations, and shall assemble the out-
casts of Israel, and gather together the dispersed of Judah
from the four wings of the earth. The envy also of Ephraim
shall depart, and they that vex Judah shall be cut off.
Ephraim shall not envy Judah, and Judah shall not vex
Ephraim. . . . Jehovah shall devote the tongue of the Eryp-
tian sea, and with the might of His breath shall shake His
hand over the river. . . . And there shall be a highway for
the remnant of His people, which shall remain from Ashur
 (xi. 12, 13, 15, 16). The subject here in the sense of the letter is the bringing back of the Israelites and Jews from captivity, but in the internal sense it is the New Church in general, and with every individual in particular who is regenerated or becomes a church. The outcasts of Israel stand for their truths ; the dispersed of Judah for their goods ; Ephraim for their intellectual, that it will no longer be repugnant ; Egypt for knowledges, and Ashur for reasoning therefrom, which they have perverted ; the outcasts, the dispersed, the remnant, and those that remain, stand for the truths and goods which survive. That Ephraim is the intellectual will be made manifest elsewhere ; and that Egypt is outward knowledge (n. 1164, 1165, 1186, 1462, 2588, 3325) ; that Ashur is reasoning (n. 119, 1186) ; and that remains are goods and truths from the Lord stored up in the interior man (n. 468, 530, 560, 561, 660, 661, 798, 1050, 1738, 1906, 2284). Again, in the same prophet : *Hear ye this, O house* 4
of Jacob, which are called by the name of Israel, and are
come forth out of the waters of Judah. . . . For they call
themselves of the holy city, and stay themselves upon the God

of *Israel* (xlviii. 1, 2) — where the waters of Judah stand for truths which are from the good of love to the Lord ; the truths therefrom are the very goods of charity, which are called spiritual goods, and constitute the spiritual church, the internal of which is Israel, and the external the house of Jacob ; hence it is manifest what is signified by the house of Jacob called by the name of Israel, and by their coming forth out of the waters of Judah. Again, in the same prophet : *I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains : and Mine elect shall possess it, and My servants shall dwell there* (lxv. 9). Out of Judah an inheritor of mountains in the supreme sense means the Lord, and in the representative sense those who are in love to Him, thus in the good of love to the Lord and love to the neighbor. That mountains signify those goods, was shown above (n. 3652). So in Moses : *Judah is a lion's whelp ; from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ?* (Gen. xlix. 9) — where it is clearly manifest that in the supreme sense by Judah is meant the Lord, and in the representative sense those who are in the good of love to Him. So in David : *When Israel went forth out of Egypt, the house of Jacob from a people of strange language, Judah became His sanctuary, Israel His dominion* (Ps. cxiv. 1, 2). In this passage also Judah stands for celestial good, which is the good of love to the Lord, and Israel for celestial truth or spiritual good. So in Jeremiah : *Behold the days come, saith Jehovah, that I will raise unto David a just Branch, and He shall reign as king, and prosper, and shall do judgment and justice in the land. In His days Judah shall be saved, and Israel shall dwell in confidence : and this is His name whereby they shall call Him, Jehovah our Justice* (chap. xxiii. 5, 6 ; xxxiii. 15, 16) — where the coming of the Lord is treated of, Judah standing for those who are in the good of love to the Lord, Israel for those who are in the truth of that good. That by Judah is not meant Judah, nor by Israel, Israel, may be evident

from the fact that neither Judah nor Israel was saved. In like manner, in the same prophet: *I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first* (xxxiii. 7). Again in the same prophet: *In those days, and in that time, saith Jehovah, the sons of Israel shall come, they and the sons of Judah together; they shall go on their way weeping, and shall seek Jehovah their God. They shall inquire concerning Zion in their way with their faces thitherward* (l. 4, 5). Again: *At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, for the name of Jehovah, to Jerusalem; neither shall they walk any more after the stubbornness of their evil heart. In those days the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north to the land* (iii. 17, 18). Again: 8 *Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. . . . And I will make a new covenant with the house of Israel and with the house of Judah. . . . This is the covenant that I will make with the house of Israel after those days. . . . I will put My law in the midst of them, and will write it on their heart* (xxxi. 27, 31, 33). That Israel, or the house of Israel, is not here meant, is clearly manifest, because they were dispersed among the Gentiles, and were never brought back out of captivity; consequently, neither was Judah or the house of Judah meant, but thereby were signified, in the internal sense, those who are of the spiritual and celestial kingdoms of the Lord. With these is established a new covenant, and on their heart is the law written, a new covenant standing for conjunction with the Lord by good (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037), the law written on their heart for the perception of good and of truth therefrom, and also for conscience. So in Joel: 9 *And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters;*

and a fountain shall go forth out of the house of Jehovah, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be for a desolate wilderness for the violence done to the sons of Judah, because they have shed innocent blood in their land. But Judah shall abide forever, and Jerusalem from generation to generation (iii. 18, 20).

From all the particulars in this passage also it is manifest that by Judah is not meant Judah, nor by Jerusalem, Jerusalem, but those who are in the holy of love and charity, for these shall abide forever, and from generation to generation. So in Malachi: *Behold, I send Mine angel and he shall prepare the way before Me; and the Lord, Whom ye seek, shall suddenly come to His temple; and the angel of the covenant, whom ye desire. . . . Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years (iii. 1, 4)* — where the coming of the Lord is treated of. That at that time the offering of Judah and Jerusalem was not pleasant unto Jehovah, is evident; from this it is manifest that by Judah and Jerusalem are signified such things as are of the Lord's church. The case is the same in other parts of the Word where mention is made of Judah, of Israel, and of Jerusalem. Hence then it may be evident what is signified by Judah in Matthew, namely, the Lord's church, in the present case devastated.

3655. The subject treated of in the preceding verses in the evangelist, was the first and second state of the church's perversion. That the first state consisted in this, that they no longer knew what is good and what is true, but disputed about it among themselves, whence come falsities, may be seen above (n. 3354); and that the second state consisted in their despising good and truth, and also in being averse thereto, and thus in the expiration of faith in the Lord, according to the degrees of the cessation of charity, may be seen above (n. 3487, 3488). This then is the third state treated of, which is that of the desolation of the church as to good and truth.

CHAPTER XXVIII.

1. And Isaac called Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2. Arise, go to Paddan-Aram, to the house of Bethuel, thy mother's father, and take thee from thence a wife of the daughters of Laban thy mother's brother.

3. And God Shaddai will bless thee, and will make thee fruitful and multiply thee, and thou shalt be a company of peoples.

4. And He will give thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to inherit the land of thy sojournings, which God gave unto Abraham.

5. And Isaac sent away Jacob : and he went to Paddan-Aram, to Laban the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.

6. And Esau saw that Isaac blessed Jacob, and sent him to Paddan-Aram, to take him from thence a wife, and in blessing him commanded him, saying, Thou shalt not take a wife of the daughters of Canaan.

7. And Jacob hearkened to his father and to his mother, and went to Paddan-Aram.

8. And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father.

9. And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael Abraham's son, the sister of Nebaioth, over his women to himself to wife.

* * * * *

10. And Jacob went out from Beersheba, and went toward Haran.

11. And he lighted upon a place, and passed the night there, for the sun was set ; and he took one of the stones

of the place, and placed it for his pillows, and lay down in that place.

12. And he dreamed, and behold a ladder set on the earth, and its head reaching to heaven : and behold the angels of God ascending and descending upon it.

13. And behold Jehovah standing above it, and He said, I am Jehovah, the God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed.

14. And thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south ; and in thee shall all the families of the ground be blessed, and in thy seed.

15. And behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee back to this ground ; for I will not leave thee, until I have done that which I have spoken to thee.

16. And Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place ; and I knew it not.

17. And he feared, and said, How terrible is this place ; this is none other but the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it.

19. And he called the name of that place Bethel ; but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me and will keep me in this way wherein I walk, and will give me bread to eat, and raiment to put on ;

21. And I return in peace to my father's house, and Jehovah shall be to me for God.

22. And this stone, which I have set up for a pillar, shall be God's house ; and all that Thou shalt give me, tithing I will tithe it to Thee.

CONTENTS.

3656. In the supreme sense this chapter treats of the Lord, how He began to make His natural Divine, as to truth and as to good ; and the means by which He effected this are described in general. But in the representative sense is described how the Lord regenerates or makes new the natural of man, as to truth and as to good ; the process in general is in like manner described — verses 1-10.

3657. In the internal supreme sense is described how the Lord began to make His natural Divine as to truth from the ultimate of order, that thereby He might arrange intermediates, and might conjoin each and all to the First, that is, to His very Divine. But in the internal representative sense is described how the Lord regenerates the human natural also from the ultimate of order, and so arranges intermediates, that by the rational He may conjoin them to Himself — verses 11-22.

INTERNAL SENSE.

3658. Verses 1, 2. *And Isaac called Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Paddan-Aram, to the house of Bethuel, thy mother's father, and take thee from thence a wife of the daughters of Laban thy mother's brother.* "And Isaac called Jacob" signifies perception of quality from the Lord as to the good of truth ; "and blessed him" signifies that thus conjunction would be effected ; "and commanded him, and said unto him" signifies reflection and thence perception ; "Thou shalt not take a wife of the daughters of Canaan" signifies provided he would not be conjoined to affections for falsity and evil. "Arise" signifies provided he would elevate that good

thence ; “ go to Paddan-Aram ” signifies knowledges of such truth ; “ the house of Bethuel, thy mother’s father, and take thee from thence a wife of the daughters of Laban thy mother’s brother ” signifies collateral external good, and truth therefrom which was to be conjoined.

3659. *And Isaac called Jacob.* That this signifies perception of quality as to the good of truth from the Lord, is evident from the signification of calling any one, as perception of quality (n. 3609) ; and from the representation of Isaac, as the Lord as to the Divine good of the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210) ; and from the representation of Jacob, as the Lord as to natural truth (n. 1893, 3305, 3509, 3525, 3546, 3576, 3599). But here, and in what follows in this chapter, Jacob represents the good of that truth ; from this it is manifest that by the words, “ Isaac called Jacob,” is signified the perception of quality from the Lord as to the good of
2 truth. That Jacob here represents the good of that truth, is because now he had taken the birthright of Esau, and also his blessing, and thereby took on the person of Esau, but still no further than as to the good of that truth, namely, the truth which he before represented ; for all truth, whatsoever it be and whatsoever its quality, has in it good, inasmuch as truth is not truth unless from good, it being called truth therefrom. By the birthright which he took, and by the blessing, he obtained this privilege over Esau, that his posterity should succeed to the promise made to Abraham and Isaac concerning the land of Canaan, and thus that by him should be represented the Divine natural of the Lord, as by Isaac was represented the Divine rational, and by Abraham His Divine Itself. In order therefore that the representative might fall upon one person, it was permitted that he should thus take from Esau the birthright, and afterward the blessing. Hence it is that Jacob now represents the good of the natural, but here in the beginning the good of that truth, namely, the truth which he just before

represented. Esau is also still further treated of, as in the following verses (6–8) of this chapter, to the intent that the good of truth, and the interior truth of good, of the Lord's natural might be represented, which could not as yet be represented by Jacob. What the good of truth is, and what its quality, which is here represented by Jacob, will be evident from what follows.

3660. *And blessed him.* That this signifies that thus conjunction would be effected, is evident from the signification of being blessed, as being conjoined (see n. 3504, 3514, 3530, 3565, 3584). That Isaac the father now blesses Jacob the son, notwithstanding he had come with guile and taken the blessing from Esau, and Isaac trembled at that deed — as appears from the preceding chapter (verses 33 and 35) — is because he now perceived that it was the posterity of Jacob, not of Esau, which should possess the land of Canaan; hence the blessing by Isaac was confirmed. But the guile at which Isaac trembled, signified and predicated what was deceptive in the posterity of Jacob as to representatives, namely, that they were very far from sincerely or in heart representing the Divine or celestial things of the Lord's kingdom, and were thus altogether unlike the Ancient Church, being merely in externals separate from what is internal, and not even in these, inasmuch as they so often fell away into open idolatries. What is 2 meant by being conjoined, or by conjunction, which is signified in the internal sense by being blessed, was shown above, namely, that the natural as to good and as to truth should be adjoined to the rational, or, what is the same thing, the external man to the internal; for that the Lord might make His natural Divine, He must implant therein such good and truth as would correspond with the good and truth of the Divine rational. Without corresponding goods and truths no conjunction can have place. There are goods and truths of the natural, or such as are proper to the natural man, innumerable, and so innumerable that

scarcely can their most common genera be known by man, howsoever natural good and truth when mentioned may appear to man as one simple thing; for the whole natural and all that is in it, is nothing else than these goods and truths. And this being the case, it may be evident that there are goods and truths of the natural, in which goods and truths of the rational may be present, and that there are goods and truths of the natural, in which goods and truths of the rational cannot be present; consequently, that there are goods and truths of the natural, which can be adjoined to goods and truths of the rational by correspondence. Such goods and truths are treated of in this 3 and the following chapters. To know these goods and truths, and to distinguish them from one another, and also to perceive their qualities, and thus how they are adapted for conjunction, is not so clear to man as long as he does not think from the interior, or from enlightenment by the light of heaven; for then such things appear to him both obscure and unenjoyable. But they are suited to the apprehension and understanding of angels, and even to the apprehension of spirits; for the thoughts of angels and spirits are not interrupted with any concern for worldly, corporeal, and terrestrial things, as formerly when they lived in the world. Now that they are angels and spirits, they are in the pleasantness of intelligence and the blessedness of wisdom, when they have a perception of such things from the internal sense of the Word; for then the Divine shines forth, because in the supreme sense the Lord is treated of, and in the representative sense the church and regeneration; hence they are in the Divine sphere of the Lord, and of His ends and uses.

3661. *And commanded him, and said unto him.* That this signifies reflection and perception therefrom, is evident from the signification of commanding in the historicals of the Word, as reflecting; and from the signification of saying, as perceiving (see n. 1791, 1815, 1819, 1822, 1898,

1919, 2080, 2619, 2862). Reflection is the looking into a thing, as to its nature and quality, and from this comes perception.

3662. *Thou shalt not take a wife of the daughters of Canaan.* That this signifies if he would not be conjoined to affections for falsity and evil, is evident from the signification of taking a wife, as being associated to or conjoined with ; and from the signification of daughters, as affections (n. 568, 2362, 3024) ; and from the signification of Canaan, as falsity and evil (n. 1093, 1140, 1141, 1167, 1205, 1444, 1573, 1574, 1868).

3663. *Arise.* That this signifies provided he would elevate that good thence, is evident from the signification of arising, as implying some elevation (n. 2401, 2785, 2912, 2927, 3171) ; in the present case an elevation from such things as are signified by the daughters of Canaan, to such things as are signified by the daughters of Laban, of whom in what follows.

3664. *Go to Paddan-Aram.* That this signifies the knowledges of such truths, is evident from the signification of Aram, or Syria, as interior knowledges (see n. 1232, 1234, 3249). That Paddan-Aram signifies knowledges of truth is because it was in Syria near the rivers, where Nabor, Bethuel, and Laban dwelt ; and that by Syria are signified the knowledges of truth, may be seen above (n. 3051). Paddan-Aram is also mentioned above (chap. xxv. 20), and again below (chap. xxxi. 18) ; in which passages likewise it signifies the knowledges of truth.

3665. *To the house of Bethuel, thy mother's father, and take thee from thence a wife of the daughters of Laban thy mother's brother.* That this signifies collateral external good, and thence truth which was to be conjoined, is evident from the representation of Bethuel, as the good of the Gentiles of the first class (see n. 2865) ; from the representation of Laban, as affection for good in the natural man, or affection for external good, and properly collateral

good of a common stock (n. 3129, 3130, 3160, 3612); and from the signification of taking a wife of his daughters, as being associated to or conjoined with affections for truth therefrom. That taking a wife is being conjoined, is manifest, and that daughters are affections may be seen above (n. 568, 2362, 3024). Hence it is evident what these words signify, namely, that the good of the natural, here represented by Jacob, was to be conjoined to truths derived
2 from collateral external good. The case herein is this: when man is being regenerated, he is led by the Lord at first as an infant, then as a child, afterward as a young man, and at length as an adult. The truths which he learns as an infant child, are altogether external and corporeal, for as yet he is unable to apprehend interior truths. Those truths are no other than knowledges of such things as contain, in their inmost, things Divine; for there are knowledges of things which do not contain anything Divine in their inmost, and there are knowledges which do contain what is Divine. The knowledges which do contain what is Divine, are such that they can admit interior truths more and more, successively and in order; whereas the knowledges which do not contain what is Divine, are such that they do not admit, but reject those interior truths; for the knowledges of external and corporeal good and truth are like ground, which according to its quality admits seeds of one nature and not of another, bringing to maturity one kind of seeds, and suffocating another. Knowledges which contain in their inmost what is Divine, admit into them spiritual and celestial truth and good, possessing this capacity from the Divine which is within, and which disposes; but the knowledges which do not contain in them what is Divine, admit only what is false and evil, such being their nature. Those knowledges of external and corporeal truth which admit spiritual and celestial truth and good, are here signified by the daughters of Laban of the house of Bethuel; but those which do not thus admit them, are signi-

fied by the daughters of Canaan. The knowledges which 3
are learned from infancy to childhood, are as most general
vessels, which are to be filled with goods, and in proportion
as they are filled, man is enlightened. If the vessels are
such as to admit into them genuine goods, then man is
enlightened from the Divine which is in them, and this
successively more and more; but if they are such that
genuine goods cannot be in them, then man is not enlight-
ened. It appears, indeed, as if he were enlightened, but it
is from a fatuous light, which is that of falsity and evil,
whereby he is more and more obscured as to good and
truth. Such knowledges are manifold, and so manifold that 4
they can scarce be enumerated as to their genera, still less
be distinguished as to their species, for they are derived in
many ways from the Divine through the rational into the
natural. For some flow in immediately through the good
of the rational, and thence into the good of the natural,
and also into the truth of this good, and thence further
into the external or corporeal natural, where also they di-
vide into various streams. And some flow in mediately
through the truth of the rational into the truth of the
natural, and also into the good of this truth, and thence
further into the external or corporeal natural (see n. 3573,
3616). They are like nations, families, and houses, and
like the blood relationships and connections therein, there
being in them some which descend in a direct line from the
first father, and some which descend in a line more and
more indirect or collateral. In the heavens these things are
most distinct, for all the societies therein, and thus prox-
imities, are distinguished according to the genera and spe-
cies of good and truth (n. 685, 2508, 2524, 2556, 2739,
3612). These societies and proximities the most ancient
people, who were celestial men, represented by dwelling
together thus distinguished into nations, families, and houses
(n. 470, 471, 483, 1159, 1246). Hence also it was enjoined
that they who were of the representative church should

contract marriages within the families of their own nation, for thus they might represent heaven, and the conjunction of its societies as to good and truth — as was the case here with Jacob, who is commanded to go to the house of Bethuel, his mother's father, and take him a wife of the 5 daughters of Laban, his mother's brother. With regard to the knowledges themselves of external or corporeal truth which are from collateral good, and which, as was said, contain in them what is Divine, and thus are capable of admitting genuine goods — such as are the knowledges with young children who are afterward regenerated — they are in general such as are contained in the histories of the Word, as what is said therein of paradise, of the first man in it, of the tree of life in its midst, and of the tree of knowledge, where was the serpent that deceived. These are knowledges which contain in them what is Divine, and admit into them spiritual and celestial goods and truths, because they represent and signify those goods and truths. Such knowledges are also contained in the other histories of the Word, as in what is said of the tabernacle and the temple and of the construction of each; in like manner in what is said of the garments of Aaron and of his sons; also of the feasts of tabernacles, of the first-fruits of harvest, of unleavened bread, and of other like things. When such knowledges as these are known and thought of by a young child, then the angels who are with him think of the Divine things which they represent and signify; and because the angels are affected therewith, their affection is communicated, and causes the enjoyment and pleasure which the child experiences therein, and prepares his mind to receive genuine truths and goods. Such and very many others are knowledges of external and corporeal truth derived from collateral good.

3666. Verses 3-5. *And God Shaddai will bless thee, and will make thee fruitful and multiply thee, and thou shalt be a company of peoples. And He will give thee the blessing*

of Abraham, to thee and to thy seed with thee, to cause thee to inherit the land of thy sojournings, which God gave unto Abraham. And Isaac sent away Jacob: and he went to Paddan-Aram, to Laban the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau. “And God Shaddai will bless thee” signifies temptations of that truth and good, by which is conjunction; “and will make thee fruitful and multiply thee” signifies goods and truths therefrom; “and thou shalt be a company of peoples” signifies plenteousness. “And He will give thee the blessing of Abraham” signifies conjunction of the Divine Itself with the good and truth of the natural; “to thee and to thy seed with thee” signifies with the good and truth therefrom; “to cause thee to inherit the land of thy sojournings” signifies the life of instructions; “which God gave unto Abraham” signifies which is from the Divine. “And Isaac sent away Jacob” signifies beginning of existence; “and he went to Paddan-Aram” signifies here, as above, the knowledges of that truth; “to Laban the son of Bethuel the Aramean” signifies collateral good; “the brother of Rebekah, the mother of Jacob and Esau” signifies affinity from the mother, of the good of truth which is Jacob, with the truth of good which is Esau.

3667. *And God Shaddai will bless thee.* That this signifies temptations of that truth and good, by which is conjunction, is evident from the signification of God Shaddai, as temptations—of which signification in what follows; and from the signification of being blessed, as conjunction (see n. 3504, 3514, 3530, 3565, 3584). Inasmuch as by Jacob is now represented the good of truth, as was shown above (n. 3659), therefore that good and truth is here meant by “thee.” The reason why God Shaddai signifies temptations is, that in ancient times they distinguished the Supreme God, or the Lord, by various names, and this according to His attributes, and according to the goods which are from Him, and also according to the truths, which every

one knows are manifold. They who were of the Ancient Church, by all these appellations understood only one God, namely, the Lord, Whom they called Jehovah; but after the church declined from good and truth, and at the same time from this wisdom, they began to worship as many gods as there were appellations of the one God; insomuch that every nation, and at length every family, acknowledged one of them for its own god; hence came so many gods of which mention is often made in the Word. So it was in the family of Terah the father of Abraham, and also in the house of Abraham himself, who worshipped other gods—as may be seen above (n. 1356, 2559)—and especially the God Shaddai (n. 1992). That the worship of this God remained in that house, is evident also from these words in Moses: *I appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai, but by My name JEHOVAH I was not known to them* (Exod. vi. 3). This is the reason that it was said to Abraham: *I am God Shaddai; walk before Me, and be perfect* (Gen. xvii. 1); and that it is here said by Isaac to Jacob, “God Shaddai will bless thee.” That this is the case, is also clearly manifest from what follows in this chapter, that after the Lord had said to Jacob in a dream, *I am Jehovah, the God of Abraham thy father, and the God of Isaac* (ver. 13), still Jacob afterward said, *If God will be with me, and will keep me in this way wherein I walk, and will give me bread to eat, and raiment to put on, and I return in peace to my father’s house, and Jehovah shall be to me for God* (verses 20, 21); from which it is manifest that neither did the house of Jacob acknowledge Jehovah, but that Jacob would acknowledge Him as his God, if He would be his benefactor—just as is the case at this day in Gentile Christendom. But as to God Shaddai in particular, the Lord had been so called in the Ancient Church with respect to temptations, and to blessings and benefits after temptations, as was shown in the Second Part (n. 1992). This is why by God Shaddai in the internal

sense are signified temptations. That by temptations is effected a conjunction of good and truth, see what was said and shown before concerning temptations (n. 2819).

3668. *And will make thee fruitful and multiply thee.* That this signifies goods and truths therefrom, is evident from the predication of being fruitful, as of good, and of being multiplied, as of truth (n. 43, 55, 913, 983, 2846, 2847).

3669. *And thou shalt be a company of peoples.* That this signifies plenteousness, may be evident without explication; a company of peoples is specifically predicated of truths, for by peoples in the Word are signified those who are in truth (n. 1259, 1260, 2928, 3581), whereas by nations are signified those who are in good (n. 1259, 1260, 1416, 1849). It is here said a company of peoples, because the subject is the good of truth represented by Jacob; for good which is from truth is one thing, and good from which is truth is another; the good which is from truth is what is here called Jacob, and the good from which is truth is what is called Esau. Good which is from truth is inverse to good from which is truth; in good which is from truth, are those who are being regenerated, before their regeneration is accomplished, whereas the same come into good from which is truth when they are regenerated. That their state is inverted, may be seen above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603).

3670. *And He will give thee the blessing of Abraham.* That this signifies conjunction of the Divine Itself with the good and truth of the natural, is evident from the signification of blessing, as conjunction (n. 3660, 3667); and from the representation of Abraham, as the Lord's Divine Itself, which is called the Father (of which see n. 2011, 3251, 3439). And inasmuch as these words are spoken to Jacob, by whom will be represented the Lord's Divine natural, as to Divine good and truth therein, therefore the conjunction of the Divine Itself with the good and truth of the natural,

is what is signified, in the internal sense, by "He will give thee the blessing of Abraham." In the sense of the letter, it is the possession of the land of Canaan which is meant by the blessing of Abraham, and also by the words which follow, "To cause thee to inherit the land of thy sojournings, which God gave unto Abraham;" and according to that sense all apprehend the words who do not believe that the histories of the Word contain things more heavenly and secret — especially the Jewish nation, which claims to itself from the Word privileges above every other nation and people. Their fathers understood the words in the same manner, and especially Jacob, whose quality may be evident from what was said just above (n. 3667) — namely, that he would not have known Jehovah, nor have been willing to acknowledge Him, unless He had given him corporeal and worldly blessings. But that neither Abraham, nor Isaac, nor Jacob was meant, and that by Jacob is represented the Lord as to the natural, which He would make Divine, is abundantly manifest from the explications above. That it is immaterial what is the quality of the man who represents, whether evil or good, and that evil men equally with the good, may represent and have represented the Lord's Divine, may be seen above (n. 665, 1097, 1361). The same may be evident from the representatives which exist even to this day; for all kings, whoever they are, and of whatever quality, by their royalty itself represent the Lord; in like manner all priests, whoever and of whatever quality they are, by their priestly office itself. The royal and the priestly office itself is holy, whatever be the quality of him who ministers therein; from this it is that the Word taught by a wicked man is equally holy, and also the sacrament of baptism and the Holy Supper, and the like. Hence also it may be evident that no king can in any sort claim to himself anything of the holy pertaining to his royalty, nor any priest anything of the holy pertaining to his priesthood. As far as either claims anything thereof to himself, or attributes it to

himself, so far he fixes upon himself the character of a spiritual thief, or the mark of spiritual theft ; and also as far as he does evil, that is, acts contrary to what is just and equitable, and contrary to what is good and true, so far a king puts off the representative of holy royalty, and a priest the representative of holy priesthood, and represents the opposite. For this reason in the representative Jewish Church there were so many laws enjoined concerning the holiness in which priests especially should be during their ministration — on which subject, by the Divine mercy of the Lord, more will be said in what follows.

3671. *To thee and to thy seed with thee.* That this signifies with the good and truth therefrom, is evident from the representation of Jacob, who here is meant by “thee,” as the good of truth, or the good which is from truth — concerning which see above ; and from the signification of seed, as the good and truth of faith (n. 1025, 1447, 1610, 2848, 3373). “With thee” signifies that it was adjoined to the good of truth, which is Jacob. With good and truth the case is the same as with seeds and the ground ; interior good is as the seed which brings forth, but only in good ground ; exterior good and truth are as ground in which the seed brings forth ; this seed, that is, interior good and truth, cannot otherwise be rooted. For this reason man’s rational is first of all regenerated, for therein are seeds, and afterward the natural, that it may serve as ground (n. 3286, 3288, 3321, 3368, 3493, 3576, 3620, 3623) ; and since the natural is as ground, good and truth are capable of being made fruitful and multiplying in the rational, which could not be the case unless they had ground somewhere, in which they might take root like seed. From this comparison, as in a mirror, it may be seen how the case is with regeneration and with many of its arcana. To understand good ² and truth and to will them is of the rational ; the perceptions of good and truth therefrom are as seed ; but to know them and bring them into act, is of the natural. Outward

knowledges themselves and works are like ground, and when man is affected with the knowledges which confirm good and truth, and especially when he perceives enjoyment in bringing them into act, then seeds are therein and grow as in their ground. By this means good is made fruitful, and truth is multiplied, and they continually ascend from that ground into the rational, and perfect it. The case is otherwise when man understands good and truth, and also inwardly perceives some inclination of will thereto, but yet does not love to know them, and still less to do them; in this case good cannot be made fruitful, nor truth be multiplied in the rational.

3672. *To cause thee to inherit the land of thy sojournings.* That this signifies the life of instructions, is evident from the signification of inheriting, as having the life of another (n. 2658, 2851); in the present case, life from the Divine, which is signified by the words which presently follow; and from the signification of sojournings, as instructions (n. 1463, 2025); land signifies where life is. The life of instructions here treated of, is the life of good from truth, which is here represented by Jacob; for when man lives according to the truths in which he is instructed, he is then in the life of instructions.

3673. *Which God gave unto Abraham.* That this signifies which is from the Divine, is evident from the representation of Abraham, as the Lord as to the Divine which in the Word is called the Father (n. 2011, 3251, 3439). That "God gave" signifies that it was appropriated to the Lord, may be evident, for that which is given is his to whom it is given. Hence it is manifest that by these words, "Which God gave unto Abraham," is signified life which is from the Divine.

3674. *And Isaac sent away Jacob.* That this signifies the beginning of existence, is evident from this, that Jacob now begins to represent the good of truth, thus the beginning of the existence of the Lord's Divine natural, for this

is contained in what follows concerning Jacob sojourning with Laban. Wherefore by Isaac's sending away Jacob is signified the beginning of existence.

3675. *And he went to Paddan-Aram.* That this signifies the knowledges of that truth, is evident from the signification of Paddan-Aram, as the knowledges of truth (see n. 3664).

3676. *To Laban the son of Bethuel the Aramean.* That this signifies collateral good, is evident from the representation of Laban, as collateral good of a common stock, of which see also above (n. 3665); and from the representation of Bethuel, as the good of the gentiles of the first class (see n. 2865, 3665); from which as from a common stock comes the good which is represented by Laban. That Bethuel is here surnamed Aramean, is because by Aram or Syria are signified the knowledges of good and truth (see n. 1232, 1234, 3249), which are here treated of. External truth, from which is the good here represented by Jacob, is nothing else than knowledges; for these are the truths which are first of all imbibed, and also are accounted as truths, by those who are in the beginning of regeneration. Yet knowledges are not truths in themselves, but from the Divine things contained in them; and when these Divine things shine forth, they then first become truths. In the mean time they are as common vessels, by which and in which truths may be received, like those spoken of above (n. 3665), and like all knowledges when they are first learned.

3677. *The brother of Rebekah, the mother of Jacob and Esau.* That this signifies the affinity from the mother, of the good of truth which is Jacob, with the truth of good which is Esau, is evident from the representation of Rebekah, as the Lord's Divine rational as to Divine truth, of which frequent mention has been made above; and from the representation of Jacob, as the good of truth, or the good which is from truth in the natural; and from the rep-

resentation of Esau, as the truth of good, or good from which is truth in the natural—see above (n. 3669). And because all goods and truths which are in the natural or external man, are conceived and born of the rational or internal man, that is, of the good of the rational as a father, and of the truth thereof as a mother (n. 3314, 3573, 3616), therefore by the above words is signified the affinity from the mother, of the good of truth which is Jacob, with the
 2 truth of good which is Esau. And there is really such an affinity; but to explain these things to the apprehension is very difficult, because even the most general facts in regard to the subject are at this day unknown—as for instance, what spiritual good is and what its truth, and that there are innumerable genera of good and its truth, and still more innumerable species, also that they are conjoined with each other by degrees, as it were, of consanguinity and affinity. These most general things being unknown, a description of degrees and affinities would fall into mere shade, and the more so on this account, that the learned at this day do not wish to know such things, loving only to wander on the outer surface, and to dispute, not concerning the quality of things, but whether they exist or not; and so long as they are in this state, they are unwilling to know anything at all concerning these innumerable kinds of good and truth.

3678. Verses 6–9. *And Esau saw that Isaac blessed Jacob, and sent him to Paddan-Aram, to take him from thence a wife, and in blessing him commanded him, saying, Thou shalt not take a wife of the daughters of Canaan. And Jacob hearkened to his father and to his mother, and went to Paddan-Aram. And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father. And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael Abraham's son, the sister of Nebaioth, over his women to himself to wife.* “And Esau saw that Isaac blessed Jacob” signifies the thought of natural good con-

cerning conjunction by the good of truth, which is Jacob ; “and sent him to Paddan-Aram” signifies the beginning of existence by the knowledges of that good ; “to take him from thence a wife” signifies thereby conjunction by affection for truth ; “and in blessing him commanded him, saying” signifies, in order that conjunction might be effected, reflection, and thence perception ; “Thou shalt not take a wife of the daughters of Canaan” signifies that he should not be conjoined to affections for falsity and evil. “And Jacob hearkened to his father and to his mother” signifies obedience and affection ; “and went to Paddan-Aram” signifies here, as above, to imbibe those knowledges of good and truth. “And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father” signifies the Lord’s foresight and providence, that affections for that truth with which natural good had been heretofore conjoined, would not conduce to conjunction. “And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael Abraham’s son” signifies the conjunction of that good with truth, from a Divine origin ; “the sister of Nebaioth, over his women to himself to wife” signifies affection for truth more interiorly celestial.

3679. *And Esau saw that Isaac blessed Jacob.* That this signifies the thought of natural good concerning conjunction by the good of truth, which is Jacob, is evident from the signification of seeing, as thinking ; for thinking is nothing else than seeing inwardly, or internal sight ; and from the representation of Esau, as the good of the natural (see n. 3300, 3302, 3322, 3494, 3504, 3576, 3599) ; from the signification of being blessed, as conjunction (n. 3504, 3514, 3530, 3565, 3584) ; and from the representation of Isaac as the Lord’s Divine rational as to Divine good — treated of above ; and from the representation of Jacob, as the good of truth (n. 3669, 3677). From this it is manifest that by Esau’s seeing that Isaac blessed Jacob, is signified the thought of natural good concerning conjunction by

- 2 the good of truth. What is meant by the thought of natural good concerning conjunction by the good of truth, cannot be fully explained to the apprehension, but yet it is to be set forth briefly. The thought of natural good is the thought of the rational or internal man in the natural or external man, and indeed from the good thereof; for it is the rational or internal man which thinks, and not the natural or external man; the former, or the internal man, is in the light of heaven, in which light there is intelligence and wisdom from the Lord (n. 3195, 3339, 3636, 3643); but the external man is in the light of the world, in which is no intelligence, and not even life; wherefore unless the internal man should think in the external, it would not be possible to think at all. And yet thought appears to man to be in his external man, inasmuch as he thinks from those things which have entered in by the senses and are of the
- 3 world. It is as with the sight of the eye: the sensual man supposes that the eye sees of itself, when yet the eye is merely an organ of the body, by which the internal man sees those things which are out of the body, or which are in the world. And it is also as with speech: the sensual man would suppose that the mouth and tongue speak of themselves, and they who think somewhat more deeply, that the larynx and interior organs speak by breath from the lungs; when yet it is the thought which speaks through those organs, for speech is nothing but thought speaking. There are many such fallacies of the senses. The case is similar in regard to all apparent life in the external man — that it is the life of the internal man therein, as in its ma-
- 4 terial and corporeal organ. With respect to thought, the case is this: so long as man lives in the body, he thinks from the rational in the natural, but with a difference according as the natural corresponds to the rational, or does not correspond. When the natural corresponds, then the man is rational, and thinks spiritually, but when the natural does not correspond, then the man is not rational, nor can

he think spiritually ; for with the man whose natural corresponds to his rational, communication is opened, so that the light of heaven from the Lord can flow in through the rational into the natural, and enlighten it with intelligence and wisdom ; hence the man becomes rational and thinks spiritually. But with the man whose natural does not correspond to the rational, communication is closed, and there only flows in somewhat of light in general round about, and through chinks into the natural through the rational. Hence the man is not rational, and does not think spiritually ; for according as man has influx of the light of heaven, so he thinks. From this it is manifest that every man thinks according to the state of correspondence of the natural with the rational as to good and truth. But spirits and angels 5 do not think in the same way as man does ; their thought indeed is terminated also in a natural, for they have with them all the natural memory and its affections, but they are not allowed to use that memory (see n. 2475-2479) ; and although they are not allowed to use it, still it serves them as a plane, or as a foundation, so that the ideas of their thought are terminated therein. Hence it is that the ideas of their thought are interior, and their speech is not from forms of expressions, as with man, but from forms of things. From this it is manifest that their thought also is such as is the correspondence of their natural with the rational ; and that there are spirits who are rational, and think spiritually, as also those who are not rational, and do not think spiritually ; and this altogether according to their affections and consequent thoughts of things in the life of the body — that is, according to the state of life which they have acquired to themselves in the world. From this it may be in 6 some measure manifest what the thought of natural good is, namely, that it is thought in the good of the natural. According to the idea of spirits that is called thought of natural good which according to the idea of men is called thought in the good of the natural. In this, namely, in the good

of the natural, the rational thinks when it respects good as an end. Thus the thought of natural good concerning conjunction by the good of truth, is thought in the natural concerning the end, namely, how truth can be conjoined thereto, and this according to Divine order, by the common way—which is, as has been often said above, from such things as are external, and thus which are the ultimate or last in order, for all regeneration of the natural commences from these. These last or ultimate things are first knowledges, such as are those of infants and children, concerning which see above (n. 3665). In the beginning the truth of good, which is Esau, is not conjoined in the external form with the good of truth, which is Jacob; for the good of truth is inverted in respect to the truth of good (n. 3669); but still they are conjoined inmosty, that is, as to ends. For the end of truth which is from good is, that truths may be adjoined to it according to order; and this also is the end of good which is from truth; and inasmuch as the end conjoins, therefore also they are conjoined (n. 3562, 3565). The inverse of order at first is only a means, which has respect to the end.

3680. *And sent him to Paddan-Aram.* That this signifies the beginning of existence by knowledges of that good, is evident from the signification of sending him, as the beginning of existence (n. 3674); and from the signification of Paddan-Aram, as the knowledges of truth (n. 3664). They are called knowledges of good, because all truths are knowledges of good; and truths are not truths, which are not from good, or which do not respect good as an end; but so far as they respect doctrine, they are called knowledges of truth.

3681. *To take him from thence a wife.* That this signifies conjunction thus by affection for truth, is evident from the signification of a wife, as affection for truth (n. 1468, 2517, 3236), to receive which is to be adjoined thereto.

3682. *And in blessing him commanded him, saying.* That

this signifies, in order that conjunction might be effected, reflection and thence perception, is evident from the signification of being blessed, as conjunction (n. 3504, 3514, 3530, 3565, 3584); and from the signification of commanding and saying, as reflection and thence perception (n. 3661).

3683. *Thou shalt not take a wife of the daughters of Canaan.* That this signifies that he should not be conjoined to affections for falsity and evil, is evident from the signification of taking a wife, as being associated and conjoined; and from the signification of the daughters of Canaan, as affections for falsity and evil—see above (n. 3662).

3684. *And Jacob hearkened to his father and to his mother.* That this signifies obedience and affection, is evident from the signification of hearkening or listening to any one, as obeying (n. 2542); and when to father and mother, it signifies obedience from affection.

3685. *And went to Paddan-Aram.* That this signifies to imbibe the knowledges of that good and truth, is evident from the signification of going and setting out, as the order and plan of life (see n. 1293, 3335), here therefore to imbibe according to order, namely, the knowledges of that good and truth which are signified by Paddan-Aram (see n. 3664, 3675).

3686. *And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father.* That this signifies the Lord's foresight and providence, that affections for that truth with which natural good had been heretofore conjoined, would not conduce to conjunction, is evident from the signification here of seeing, as foresight and providence (see n. 2837, 2839); and from the representation of Esau, as the Lord as to the Divine good of the natural—concerning which see above; from the signification of the daughters of Canaan, here the daughters of Heth, as affections for truth from a ground not genuine (n. 3470, 3620, 3621,

3622) ; and from the signification of being evil in the eyes of Isaac his father, as not conducing to conjunction, namely, by the good of the natural, which is Esau, with the good of the rational, which is Isaac. From this it is manifest that by these words is signified the Lord's foresight and providence, that affection for that truth, because not from a genuine ground, would not conduce to conjunction. How the case herein is, may be evident from the explication at chapter xxvi. verses 34, 35, where the daughters of Heth are treated of, whom Esau had taken to himself for wives ; and at chapter xxvii. verse 46, where it is said of Jacob that he should not take to himself a wife of the daughters of Canaan [Heth]. That by the daughters of Canaan are here signified affections for truth from a ground not genuine, and above by the daughters of Canaan, affections for falsity and evil (n. 3662, 3683), is because the Hittites were in the land of Canaan from the church of the gentiles, and not so much in falsity and evil as the other nations there — the Canaanites, the Amorites, and the Perizzites. Hence also by the Hittites was represented the Lord's spiritual church
 2 among the gentiles (n. 2913, 2986). That the Most Ancient Church, which was celestial and before the flood, was in the land of Canaan, may be seen above (n. 567) ; and that the Ancient Church, which was after the flood, was also in that land, and moreover in several other kingdoms, see above (n. 1238, 2385). From this it came to pass that all the nations in that land, and likewise all the regions and all the rivers thereof, became representative ; for the most ancient people, who were celestial men, through all objects which they saw, perceived such things as are of the Lord's kingdom (n. 920, 1409, 2896, 2897, 2995), thus also through the regions and rivers of that land. These representatives, after their times, remained in the Ancient Church, thus also the representatives of the places in that land. The Word in the Ancient Church (n. 2897-2899), also had thence the names of places representative, as had also the Word after

their time, which is called Moses and the Prophets; and because this was so, Abraham was commanded to go thither and a promise was made him that his posterity should possess that land; and this not because of their being better than other nations, for they were among the worst of all (n. 1167, 3373), but that by them a representative church might be instituted, in which no attention should be paid to person or to place, but to the things which were represented (n. 3670), and that thus also the names of the Most Ancient and of the Ancient Church might be retained.

3687. *And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael Abraham's son.* That this signifies the conjunction of that good with truth from a Divine origin, is evident from the representation of Esau, as the good of the natural — concerning which see above; and from the representation of Ishmael Abraham's son, as truth from a Divine origin. That Ishmael represents the Lord's spiritual church, consequently truth, may be seen above (n. 1949-1951, 2078, 2691, 2699, 3268); and that Abraham represents the Divine of the Lord, which is called Father, see above (n. 2011, 3251, 3439). Hence by Mahalath the daughter of Ishmael the son of Abraham, is signified truth from a Divine origin. That taking a wife signifies being associated and conjoined, is manifest; from this it is evident that by Esau going to Ishmael, and taking Mahalath the daughter of Ishmael Abraham's son, is signified the conjunction of that good with truth from a Divine origin.

3688. *The sister of Nebaioth, over his women to himself to wife.* That this signifies affection for truth more interiorly celestial, is evident from the signification of sister, as intellectual or rational truth (see n. 1495, 2508, 2524, 2556, 3386); from the representation of Nebaioth, as good which is of the spiritual church (n. 3268); from which the sister of Nebaioth signifies affection for celestial truth, or what is the same thing, affection for spiritual good; and from the signification of women, or the daughters of Heth, as affec-

tions for truth from a ground not genuine (n. 3470, 3620-3622, 3686) ; and from the signification of taking a wife, as being associated and conjoined. From this it is evident that by these words, together with those immediately preceding, is signified the conjunction of the good represented by Esau with truth from a Divine origin, thus with affection
2 for truth more interiorly celestial. How these things are, has been indeed told above, but they are such as can scarcely be understood, so long as the most general things of the subject are unknown. And moreover the world at this day does not care for such things, earthly things and not heavenly being the objects of its care, because, as is also said, they see and know the former things, while the latter they neither see nor know. But inasmuch as the things contained in the internal sense of the Word are not only to be discovered, but also to be unfolded, it is permitted to illustrate by an example how the case is with the truth of good which Esau represents and the good of truth represented by Jacob — that the good of truth is the inverse of the truth of good, before man is regenerated, but they are afterward conjoined — and thus make plain what
3 has been said before. Let this serve for the example : a man who is such as to be capable of being regenerated — for the Lord foresees, and since He foresees, He also provides for this — first, like an infant child, does not yet know what works of charity toward his neighbor are, because he does not as yet know what charity is, nor what his neighbor ; wherefore since he knows from the Word that he ought to give to the poor, and that whoever gives to the poor has reward in heaven, therefore he does good to beggars more than to others, because he believes that they are the poor who are meant in the Word, not considering that such as beg in the streets, for the most part, live an impious and wicked life, and despise whatever belongs to Divine worship, and give themselves up to mere sloth and idleness. Nevertheless, he who is in the first state of regeneration does good to such persons from his heart, and these good

deeds are the goods of external truth from which regeneration begins; the truth of good, which is interior, flows thus into these acts, and does the work according to the knowledges in which the child is; but afterward, when he 4 is more enlightened, he is desirous to do good to all whom he believes to be in want and distress, and scarcely yet makes a distinction between the pious and the impious, in this condition, believing every one to be his neighbor in the same respect and degree. But when he is further enlightened herein, he then makes a distinction, and affords help only to the upright and good, knowing that to afford help to the wicked is to do harm to many, inasmuch as by his benefits and services he supplies the wicked with means for doing harm to others. At length, when he is regenerated, he does good only to the good and pious, because then he is affected not with the person of him to whom he does good, but with the good that is in him; and because the Lord is present in what is good and pious, he thus by affection for what is good, testifies love to the Lord. When he is in this charity from the heart, he is then regenerated. Hence it is manifest that his former state was inverted in 5 respect to this state, inasmuch as he believed that to be good which was not good; but still he must needs do that good in the beginning of regeneration, because the knowledge of the thing went no farther in him, and because the interior good of charity could not flow into any other truth than what was of the knowledge thereof; and it is also manifest that interior good was always present and working, but was not able to manifest itself until by knowledges the man was successively enlightened concerning the qualities of goods and truths. From this it is in some measure manifest what the good of truth is which Jacob here represents, and what the truth of good which Esau represents, and that these at first are inverted, but afterward are conjoined.

3689. Verses 10, 11. *And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a place, and passed the night there, for the sun was set; and he took one of the stones of the place, and placed it for his pillows, and lay down in that place.* “And Jacob went out from Beersheba” signifies life more remote from Divine doctrinals; “and went toward Haran” signifies good and truth of that degree. “And he lighted upon a place” signifies a state; “and passed the night there, for the sun was set” signifies life in what is obscure; “and he took one of the stones of the place” signifies the truths of that state; “and placed it for his pillows” signifies most general communication with the Divine; “and lay down in that place” signifies tranquillity of state.

3690. *And Jacob went out from Beersheba.* That this signifies life more remote from Divine doctrinals, is evident from the signification of going, as living (see n. 3335, 3685); thus going out signifies living more remotely; and from the signification of Beersheba, as Divine doctrine (see n. 2723, 2858, 2859, 3466); hence it is manifest that by Jacob’s going out from Beersheba is signified life more remote from Divine doctrinals. Life is said to be more remote, when it is in external truths, and is lived according to them, as is the life of infancy and childhood of those who are regenerated—concerning whom see above (n. 3688).

2 In order to show further what that life is, and what its quality, it may be expedient to add a few words: all the histories of the Word are truths more remote from essential Divine doctrinals, but still are serviceable to little children and boys, in order to introduce them into the interior doctrinals of truth and good, by degrees, and at length to Divine things themselves; for within them, in their inmost, is the Divine. While children are reading them and are affected by them from innocence, then the angels who are with them are in a happy celestial state, being affected from the Lord with the internal sense, consequently with those

things which the historical facts represent and signify ; it is the celestial happiness of the angels which flows in and causes delight with the children. In order that this first state may exist, or the state of infancy and childhood of those about to be regenerated, the histories of the Word were given, and so written that the things therein one and all contain in them things Divine. How far removed these 3 histories are from Divine doctrinals, may be manifest by the following example from them. When one first knows only that God descended on Mount Sinai, and gave tables to Moses, on which were written the Ten Commandments, and that Moses broke those tables, and that God wrote like commandments on other tables, while he is delighted solely with this history, he is in the life of external truth remote from Divine doctrinals ; but afterward, when he begins to be delighted and affected with the commandments or precepts themselves therein contained, and lives according to them, he is then in the life of truth, yet still remote from the Divine doctrinals themselves. For a life according to the commandments is only a moral life, the precepts whereof are known to all who live in human society, from civil life itself and the laws thereof — as that the Deity is to be worshipped, parents to be honored, that murder, adultery, and theft must not be committed. But he who is being regen- 4 erated is led by degrees from this more remote life, or from moral life, into a life nearer to Divine doctrinals, that is, into spiritual life. When this comes about, he then begins to wonder why such commandments or precepts were sent down from heaven in so miraculous a manner, and written on tables by the finger of God, when yet they are known to every people, and also written in the laws of those who have never heard anything from the Word. When he comes into this state of thought, if he be among those who are capable of being regenerated, he is led of the Lord into a still more interior state, namely, into a state of thought that deeper things lie concealed therein, with which as yet he

is unacquainted ; and when he reads the Word in this state, he then finds everywhere in the prophets, and especially in the evangelists, that each one of these precepts contains in
 5 it things still more heavenly. As for example, in respect to the honoring of parents, he now sees that when men are born anew, that is, when they are regenerated, they receive another Father, and then become His sons, and that He it is Who is to be honored, thus that this is the sense which lies hid interiorly in that precept. By degrees also he learns who this new Father is, namely, that He is the Lord ; and at length how He is to be honored, that is, by being worshipped, and that He is worshipped when He is loved. When one who is being regenerated is in this truth, and in a life according to it, he is in a Divine doctrinal, and then he is in an angelic state, and from that state looks at those things which he before knew, as at things in an orderly succession, and as flowing from the Divine as if according to the steps of a ladder, above which is Jehovah or the Lord ; and on the steps whereof are His angels ascending and descending ; thus he sees those things with which he had been before delighted, more remote from him according to degrees. The case is similar with respect to the other precepts of the decalogue (see n. 2609). From this it may now be evident what is meant by the life more remote from Divine doctrinals, which is here signified by Jacob's going out from Beersheba.

3691. *And went toward Haran.* That this signifies to good and truth of that degree, is evident from the signification of Haran, as external good and truth, for by Haran is signified what is external, and by Laban who dwelt there, good and truth ; thus by Haran here is meant external good and truth ; that this is the signification of Haran may be seen above (n. 1430, 3612). Hence it is manifest that by Jacob's going forth from Beersheba and going to Haran, in the internal sense, is signified betaking himself further from
 2 Divine doctrinals, thus to external good and truth. It is

said to good and truth of that degree because goods and truths are altogether distinct according to degrees ; interior goods and truths are in a superior degree, and exterior in an inferior degree. In a superior degree are the goods and truths which are of the rational, and in an inferior degree are the goods and truths of the natural, and in the lowest are sensual goods and truths which are of the body. Interior goods and truths, or those which are in a superior degree, flow into exterior goods and truths, or those which are in an inferior degree, and exhibit therein an image of themselves, almost as man's interior affections exhibit themselves in the countenance and its changes. From this it is manifest that interior goods and truths are altogether separate from exterior goods and truths, or what is the same, those which are in a superior degree from those in an inferior, and so separate that the interior, or those which are in the superior degree, may exist without the exterior or those which are in the inferior degree. He who has not a distinct notion of degrees, cannot have a distinct notion of interior and exterior goods, nor how it is with man's soul, or with his spirit and body, nor how it is with the heavens in the other life. That there are three heavens is known, ³ and that one heaven is more interior than another, and that the third heaven is inmost. These heavens are most distinct from each other according to degrees. They who are in the inmost or third heaven, are nearest to the Lord ; they who are in the interior or second heaven, are more remote ; and they who are in the exterior or first heaven, are still more remote. No other communication between these heavens can be given than such as that of man's inmosts with his exteriors ; for the man who is in love to the Lord and in charity toward his neighbor, is a little heaven, corresponding in form to the three heavens ; he has also influx of good and truth out of the three heavens from the Lord according to like degrees. The quality of these degrees with respect to each other, may be evident from the

4 two cases adduced above (n. 3688, 3690). They who are in real love to the Lord, so as to have a perception of that love, are in a superior degree of good and truth, and in the inmost and third heaven, thus nearer to the Lord, and are called celestial angels. They who are in charity toward the neighbor, so as to have a perception of charity, and not so much a perception of love to the Lord, are in an inferior degree of good and truth, and in the interior or second heaven, and thus more remote from the Lord, and are called spiritual angels. But they who are in charity toward the neighbor merely from an affection for truth, so as not to have a perception of charity itself toward the neighbor, except from the truth with which they are affected, are in a still inferior degree of good and truth, and in the exterior or first heaven, and thus still more remote from the Lord,
 5 and are called good spirits. From this it may in some measure be evident how the case is in respect to degrees, namely, that those things which are in a superior degree, exhibit themselves in an image in those which are in the degree next inferior. In love to the Lord there is a proximate image of the Lord, which is called a likeness, wherefore they who are in love itself to the Lord are called His likenesses. In charity there is also an image of the Lord, but more remote, for in charity itself the Lord is present, and therefore they who are in it are called His images (see n. 50, 51, 1013) ; while they who are in affection for truth, and thence in a certain species of charity toward the neighbor, are also images of the Lord, but still more remotely. The three heavens are distinguished into these degrees, and according to these degrees the Lord flows in with Divine good and truth, thus with wisdom and intelligence, and with heavenly joy and happiness.

3692. *And he lighted upon a place.* That this signifies a state, is evident from the signification of place, as state (see n. 1273-1275, 1377, 2625, 2837, 3356, 3387).

3693. *And passed the night there, for the sun was set.*

That this signifies life in what is obscure, is evident from the signification of night, as a state of shade (n. 1712) — thus passing the night signifies living in that state ; and from the signification of the sun being set, as the being in an obscure state ; for then it is evening, and that evening signifies an obscure state, may be seen above (n. 3056). By an obscure state is here meant obscurity of intelligence as to truth, and obscurity of wisdom as to good, for the light which the angels have from the Lord, has in it intelligence and wisdom, and is also therefrom (see n. 1521, 1524, 1529, 1530, 3138, 3167, 3195, 3339, 3341, 3636, 3637, 3643). Wherefore as far as they are in light, so far also they are in intelligence and wisdom, but as far as they are not in light, thus as far as they are in shade, so far they are not in intelligence and wisdom (n. 2776, 3190, 3337). It is for this reason that in common speech light is predicated of things of the understanding ; man does not know of this reason, and so believes that these terms are used only by way of comparison. But besides this, man has many other forms of expression which flow from a perception of such things as exist in the other life, in which he is as to his spirit, which are accepted in common speech, because interiorly acknowledged, but obliterated by things corporeal, which are of such a nature as to extinguish the things of perception in which his interior man is. That ² the setting of the sun in the Word signifies the falsity and evil in which they are who have no charity and faith, thus that it signifies also the last time of the church, may be seen above (n. 1837) ; and also that it signifies an obscurity as to those things which are of good and truth, such as there is with those who are in a degree more remote from Divine doctrinals, may be seen above (n. 3691). That the setting of the sun, or the sun being set, has these significations, may be evident from the following passages in the Word — in Micah : *Therefore it shall be night unto you, that ye shall have no vision ; and it shall be dark unto you,*

that ye shall not divine ; and the sun shall go down upon the prophets, and the day shall be black over them (iii. 6) — where the sun going down upon the prophets signifies that they have no longer any truth and understanding of truth ; prophets stand for those who teach truths of doctrine (see n. 2534). In Amos : *It shall come to pass in that day . . . that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation* (viii. 9, 10). To cause the sun to go down at noon stands for obscurity as to truth with those who are in the knowledges of good and truth ; that noon signifies a state of light, or of the knowledges of truth, see above (n. 1458, 3195). In Isaiah : *Thy sun shall no more go down, neither shall thy moon withdraw itself : for Jehovah shall be thine everlasting light* (lx. 20) — where the Lord's kingdom is treated of ; by the sun's no more going down, is signified that they should be in the life of good and in wisdom, because in the celestial love and light of the Lord ; by the moon's not withdrawing itself is signified that they should be in the life of truth, and in intelligence, because in the spiritual love and light of the Lord. That in the other life the Lord is a sun to the celestial angels, and a moon to the spiritual, and that hence they have wisdom and intelligence, see above (n. 1053, 1521, 1529-1531, 2441, 2495, 3636, 3643). Hence it may be evident what is meant in the internal sense of the Word by the rising and the setting of the sun. In David : *O Jehovah my God, Thou art very great ; Thou art clothed with honor and majesty. Who coverest Thyself with light as with a garment ; Who stretchest out the heavens like a curtain. . . . He appointed the moon for seasons, the sun knoweth his going down. Thou makest darkness and it is night* (Ps. civ. 1, 2, 19, 20). Here in like manner the moon stands for intelligence, and the sun for wisdom from the Lord ; the going down of the sun stands for the obscurity of each ; making darkness and

its becoming night, signifies the moderating of a state of obscurity. That the angels have changes of state between the highest degree of light and a less degree, or between the highest degree of wisdom and a less degree, and that these changes of state are as the morning when the sun rises, and as midday when it is in its greatest altitude, and as the evening when it sets, and afterward as morning again, will by the Divine mercy of the Lord be shown elsewhere.

In Joshua : *From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border* (i. 4) — where is described the extent of the land of Canaan, by which is signified in the internal sense the Lord's kingdom (see n. 1607, 3038, 3481) ; that the river Euphrates is one border of it, that is of things spiritual and celestial, see above (n. 1866), and that the great sea and the going down of the sun is another, by which is represented the ultimate, which is respectively obscure ; also that all the borders and all the places in that land are representative (n. 1585). In Moses : *If in taking a pledge thou shalt take for a pledge thy neighbor's garment, thou shalt restore it unto him by that the sun goeth down : for that is his only covering, it is his garment for his skin : wherein shall he sleep* (Exod. xxii. 26, 27). And again : *If he be a poor man, thou shalt not lie down upon his pledge. Thou shalt surely restore to him the pledge when the sun goeth down . . . and he shall bless thee ; and it shall be righteousness unto thee before Jehovah thy God* (Deut. xxiv. 12, 13). That in this law, as in all the rest, there is a representative and significative of the Divine law, which is that of good and truth in the Lord's kingdom, from which it is given, is manifest from its particulars. That it contains as the very ground of the law, that a man's neighbors ought not to be deprived of external truths, which are the doctrinals according to which they live, and their rituals, and that such truths are their garments, may be

seen above (n. 297, 1073, 2576). Restoring the pledge before the sun went down, means before truth perished with him, and because that truth is external, it is said that
 7 the garment is his skin in which he shall sleep. Again: *The soul which toucheth any such [uncleanness] shall be unclean until the even, and shall not eat of the holy things; unless he bathe his flesh in water. And when the sun is down, he shall be clean; and afterward he shall eat of the holy things* (Lev. xxii. 6, 7). And again: *Any man that is not clean . . . when evening cometh on, shall bathe himself in water; and when the sun is down, he shall come within the camp* (Deut. xxiii. 10, 11). That this law also has its origin from the laws of good and truth, or the laws of order, which are in the Lord's kingdom, may be evident; otherwise it would never have been commanded that the unclean person should be unclean until the evening, and should then wash himself with water, and after the sun was down should be clean. The law of order in the Lord's kingdom, from which the above law comes, is that good and angelic spirits, when they lapse into a state of self-love, and thereby into a state of falsity, are then remitted a little into their natural or lower state, and are there imbued with knowledges of good and truth as to that thing, which is signified by washing themselves with water in the evening. That washing with water means being purified from falsities, may be seen above (n. 3147, 3148); and that waters are the knowledges of truth (n. 28, 680, 739, 2702, 3058). And after they have been in that obscure state, which is signified by the going down of the sun, they return into their former state, which is signified by their being clean, and entering into the midst of the camp — on which subject, by the Divine mercy of the Lord, something shall be said elsewhere from experience. From what has been said it is now manifest that the going down of the sun, in the Word, signifies an obscure state as to truth with the good, and a state of falsity with the wicked.

3694. *And he took one of the stones of the place.* That this signifies the truths of that state, is evident from the signification of stones, as lower truths, such as are those of the natural man (see n. 643, 1298).

3695. *And placed it for his pillows.* That this signifies communication of a most general nature with the Divine, is evident from the signification of pillows for the head or the neck, as communication with external things, thus communication of a most general nature ; for that the back of the neck, or the neck, signifies communication of interior things with exterior, or, what is the same, of higher things with lower, and thereby conjunction, may be seen above (n. 3542, 3603). Hence those things which are under the back of the neck, or the neck, that is, pillows, signify here communication of inmost or Divine things with outermost, which communication is also of a most general nature ; for what is external is relatively general, and what is outermost is most general ; since the singulars of interior things appear as one, thus as a general, in exterior things. This also is what is represented and signified by the ladder set on the earth, whose top reached to heaven and the angels of God ascended and descended upon it — of which we shall speak presently.

3696. *And lay down in that place.* That this signifies tranquillity of state is evident from the signification of lying down, as being in a state of tranquillity ; for lying down and sleeping mean nothing else. That this is the signification of lying down, in the internal sense, may be evident also from other passages in the Word, as will be seen below. With those who are to be regenerated, who are here treated of in the internal representative sense, the case is, that first of all they are in a state of tranquillity, or in a state of external peace — for external peace, or peace in externals, is called tranquillity ; it is also produced from a Divine state of peace, which is inmost within it, and comes into existence in externals by the removal of lusts and falsities, for

- these are what cause all restlessness. Every man also is in a state of tranquillity in the beginning of his life, or in infancy, but in proportion as he advances in life, or grows up to manhood, he removes himself from that state, because he gives himself up to worldly cares, and thence to anxieties through the lusts of self-love and the love of the world, and the falsities therefrom. Nearly similar to this is the case with the new life in the man who is being regenerated ; in the beginning he is in a state of tranquillity, but as he passes into a new life, he also passes at the same time into an untranquil state ; for the evils and falsities which he had before imbibed emerge and come forth and disturb him, and this at length to such a degree that he is in temptations and vexations arising from the diabolical crew, who are continually striving to destroy the state of his new life. But yet inmosty he is in a state of peace, for unless this were with him inmosty, he would not engage in combat, inasmuch as he has continual respect to that state as an end, in the combats wherein he is engaged, and unless he had such an end, he would in no wise have power and strength to engage in combat. From this also it is that he overcomes ; and because this is the end in view, he also comes into this state after combats or temptations. It is as the state of spring, which succeeds a state of autumn and winter ; or as the state of day-dawn, which succeeds evening and night. That a state of peace in spiritual things is like spring and day-dawn in natural things, may be seen above (n. 1726, 2780) ; and that peace is from good and truth, and restlessness from what is evil and false (n. 3170).
- 3 That lying down in the Word signifies a state of tranquillity, may be evident from the following—in Moses : *If ye walk in My statutes, and keep My commandments and do them . . . I will give peace in the land, and ye shall lie down, and none shall make you afraid : and I will cause evil beasts to cease out of the land, neither shall the sword pass through your land* (Lev. xxvi. 3, 6) — where lying down is manifestly

predicated of a state of peace and tranquillity ; evil beasts stand for the lusts of evil (n. 45, 46, 908), which shall cease ; the sword for falsity fighting against truth (n. 2799), which shall not pass through ; thus also it is manifest that peace and tranquillity of peace is from good and truth, and that the destruction thereof is from evils and falsities. In 4
 Isaiah : *And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion . . . together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together* (xi. 6, 7) — where the Lord is treated of, and the state of peace in His kingdom ; that they shall lie down together signifies that they cannot be infested by any evil and falsity. In Hosea : *And in that day will I make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the ground : and I will break the bow and the sword and war out of the land, and will make them to lie down securely* (ii. 18) — where in like manner to lie down signifies a state of tranquillity on the removal of falsities and evils, which occasion restlessness. In David : *I will lay me down 5 and sleep ; and I will awake ; for Jehovah sustaineth me. I will not be afraid of ten thousands of the people, that have set themselves against me round about* (Ps. iii. 5, 6) — where to lay me down and sleep signifies a state of tranquillity and security. Again : *In peace will I both lay me down and sleep ; for Thou, Jehovah, alone makest me to dwell in safety* (Ps. iv. 8). And again : *He will make me to lie down in green pastures : He will lead me to the waters of rest ; He will restore my soul* (Ps. xxiii. 2, 3). From which passages it is manifest that a state of peace and tranquillity is signified by lying down ; and that by lying down in that place is signified tranquillity of state, for place in the internal sense signifies state (n. 3692).

3697. Verses 12-15. *And he dreamed, and behold a ladder set on the earth, and its head reaching to heaven :*

and behold the angels of God ascending and descending upon it. And behold Jehovah standing above it, and He said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south; and in thee shall all the families of the ground be blessed, and in thy seed. And behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee back to this ground; for I will not leave thee, until I have done that which I have spoken to thee. “And he dreamed” signifies foresight; “and behold a ladder set on the earth” signifies communication of lowest truth and good therefrom; “and its head reaching to heaven” signifies with the Divine; “and behold the angels of God ascending and descending upon it” signifies infinite and eternal communication, and conjunction thereby, and that from what is lowest there is as it were ascent, and afterward, when the order is inverted, descent. “And behold Jehovah standing above it” signifies the Lord in the highest; “and He said, I am Jehovah, the God of Abraham thy father” signifies the Lord, that from Him that good comes; “and the God of Isaac” signifies the Lord as to the Divine Human; “the land whereon thou liest, to thee will I give it” signifies the good in which He was, that it was from His own; “and to thy seed” signifies that so also was the truth. “And thy seed shall be as the dust of the earth” signifies that Divine natural truth would be as natural good; “and thou shalt break forth to the sea, and to the east” signifies the infinite extension of good; “and to the north, and to the south” signifies the infinite extension of truth, thus all states of good and truth; “and in thee shall all the families of the ground be blessed” signifies that all truths of the good of doctrine will be conjoined to good; “and in thy seed” signifies and to truth. “And behold I am with thee” signifies the Divine; “and will

keep thee whithersoever thou goest " signifies Divine Providence ; " and will bring thee back to this ground " signifies conjunction with Divine doctrine ; " for I will not leave thee, until I have done that which I have spoken to thee " signifies that nothing would be wanting but that it should have effect.

3698. *And he dreamed.* That this signifies foresight, is evident from the signification of dreaming, as in the internal sense foretelling things future ; for prophetic dreams, which were Divine, were predications of things to come, as may be evident from those related in the Word (see n. 1975, 1976). Such being the signification of dreams and dreaming in the internal sense, therefore in the supreme sense, in which the Lord is treated of, they signify foresight ; for predictions are from the Divine foresight of the Lord. That this is the only source of predictions concerning events which do not flow according to the common order of nature, and cannot be thence foreseen, may be evident from the Word, as from the passage in Moses : *When a prophet speaketh in the name of Jehovah, but the word doth not come to pass, and that word doth not happen, Jehovah hath not spoken ; the prophet hath spoken it presumptuously* (Deut. xviii. 22) ; and this although predictions of things which come to pass, might be from the wicked and worshippers of another god, as is evident from this passage : *If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams ; for Jehovah your God proveth you* (Deut. xiii. 1-3) ; from which it is manifest that the prediction itself was from the Divine, but the persuasion to worship other gods was from the proprium of the prophet, to whom it was permitted for the sake of proving, as is said. From

this also it is, and from other causes, that very often in olden time, they who worshipped Baalim and other gods also prophesied, saw visions, and dreamed dreams, and likewise that the things which were spoken by them came to pass, whereby many were seduced — concerning whom we read in Jeremiah (chap. xxiii.) ; besides others, who were called diviners, soothsayers, jugglers, and pythons, who were among those who studied natural magic, whereby nothing of what was Divine could be foretold, but only what was contrary to the Divine, that is, contrary to the Lord, and contrary to the good of love and the truth of faith in Him ; this is magic, of whatsoever quality it may appear in external form.

3699. *And behold a ladder set on the earth.* That this signifies communication of lowest truth and good therefrom, is evident from the signification of ladder, as communication, of which we shall speak presently ; and from the signification of earth, as what is lowest, for it is said immediately afterward that its head reached unto heaven, which is the highest. From this it is manifest that the ladder set between earth and heaven, or between the lowest and the highest, signifies communication ; that it is communication of lowest truth and of good therefrom, which is here signified by the ladder set on the earth, is manifest from this, that the subject here is truth and its good of that degree, which is here represented in the internal sense by Jacob. In the original tongue, the term ladder is derived from an expression which signifies a path or way, and that path or way is predicated of truth, may be seen above (n. 627, 2333.) And so when angels are conversing concerning truth, it is exhibited representatively in the world of spirits by ways (n. 189, 3477). From this it is manifest what is signified by a ladder, one extremity of which is set on the earth, while the other reaches to heaven, namely, the communication of truth which is in the lowest place with truth which is in the highest, which communication is

treated of in what follows. That there are lowest truths and goods, and also highest truths and goods, and steps between them as of a ladder, may be seen above (n. 3691).

3700. *And its head reaching to heaven.* That this signifies with the Divine, namely, that there was communication therewith, is evident from the signification of the head, or summit of the ladder, as what is supreme ; and from the signification of heaven, as the Divine ; for heaven, in the supreme sense, in which the Lord is treated of, is the Divine Itself, but in the representative sense, which treats of the man who is being regenerated, it is the inmost good and truth therefrom which is from the Lord, such as is in heaven, and from which heaven itself is. This is also called Divine, because from the Lord ; for the Lord, or what is the same, the Divine, which is from the Lord alone, is the all in all of heaven ; whatever is not from the Divine there, is not of heaven. For this reason it has been occasionally said above that the Lord is heaven itself, and that all who are in heaven are in the Lord.

3701. *And behold the angels of God ascending and descending upon it.* That this signifies infinite and eternal communication and thence conjunction ; and that from what is lowest there is as it were an ascent, and afterward, when the order is inverted, a descent, is evident from the signification of angels, as somewhat Divine of the Lord, which is meant by them when they are mentioned in the Word (see n. 1925, 2319, 2821, 3039). That in the present case they signify Divine truth, is evident from their being called the angels of God, for God is named when in the internal sense truth is treated of, but Jehovah when good is treated of (n. 2586, 2769, 2807, 2822.) From this it is that although Jehovah is named presently, and it is said, behold Jehovah standing above it, still they are here called angels of God ; for the subject is truth from which is good, which is here represented by Jacob, as has been frequently said above. That by ascending and descending on the ladder is signi-

fied, in the supreme sense, infinite and eternal communication and thence conjunction, may be evident without further explication. Communication, and thence conjunction, cannot be predicated of the Lord's Divine Itself, and of His Divine Human, unless at the same time it be said to be infinite and eternal; for in the Lord all is infinite and eternal, infinite in respect to *esse*, and eternal in respect to *existere*. From what has been hitherto said it is manifest that by the ladder set on the earth, and its head reaching to heaven, and behold the angels of God ascending and descending upon it, is signified, in sum, ascent as it were from what is lowest, and afterward, when the order is inverted, descent. How the case is with this ascent and descent, may be evident from what has been said and shown above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3607, 3610, 3665, 3690). But since this order, which is that of the regeneration of man, and is described in this and the following verses in the internal sense, is altogether unknown in the church, it is permitted further to illustrate its quality. It is known that man is born into the nature of his parents, and of his grandfathers, and also of those who have been his ancestors for ages; thus he is born into the hereditary evil of them all successively accumulated, insomuch that as to what is from himself he is nothing but evil. From this he derives that both as to understanding and as to will he is altogether lost, and of himself wills nothing of good, and thence understands nothing of truth, consequently, that what he calls good and believes to be good, is evil, and what he calls truth and believes to be truth, is false. For example — loving himself above others, wishing better to himself than to others, coveting what belongs to another, striving for himself alone, and not for others except for the sake of himself — since of himself he is desirous of these things, therefore he calls them good, and also true; and further, if any one injures, or endeavors to injure him, as to these goods and truths, as he calls them, he hates him, and

also burns with revenge toward him, desires and even seeks his ruin, and perceives enjoyment in it, and this in proportion as he actually confirms himself in such things, that is, in proportion as he more frequently brings them into actual exercise. Such a person, when he comes into the other 3 life, has the same desires; the very nature which he has contracted in the world by actual life remains, and that enjoyment itself is manifestly perceived. For this reason he cannot be in any heavenly society, in which every one wishes better to others than to himself, but in some infernal society, whose enjoyment is similar to his own. This nature is what should be extirpated while man lives in the world, which can never be done, except by regeneration from the Lord, that is, by receiving another will altogether, and thence another understanding; or, in other words, by being made new as to both these faculties. But that this may be effected, he must first of all be reborn as a little child, and learn what is evil and false, and also what is good and true; for without knowledge or ideas he cannot be initiated into any good, inasmuch as of himself he acknowledges nothing to be good but what is evil, and nothing to be true but what is false. To this end such ideas are in- 4 sinuated into him as are not altogether contrary to those which he had before—as that all love begins from self, that self is first to be regarded and then others, that good is to be done to such as appear poor and distressed outwardly, whatever may be their inward qualities; in like manner, that good is to be done to widows and orphans, simply because they are so called; and lastly, to enemies in general, whoever they may be; and that thus man may merit heaven. These and such like ideas are those of the infancy of his new life, and are such that while they derive somewhat from his former life or the nature of his former life, they have somewhat also from his new life, into which he is thus introduced; and hence they are such as to admit into them whatever things are conducive to forming the

new will and the new understanding. These are the lowest goods and truths, from which those who are being regenerated commence, and because these admit into themselves truths interior or nearer to Divine truths, by them also may be extirpated the falsities which before he had believed to be truths. But they who are being regenerated do not learn such truths simply as matters of knowledge, but as of life, for they do those truths ; that they do them, however, is from the beginning of the new will, which the Lord insinuates whilst they are altogether ignorant of it ; and as far as they receive of that new will, so far also they receive of those ideas, and bring them into act, and believe them ; but in proportion as they do not receive of the new will, so far they are capable indeed of learning such truths, but are incapable of bringing them into act, because they regard only knowledge, and not life. This is the state of infancy and childhood as to the new life, which is about to succeed in place of the former life ; but the state of the adolescence and youth of this life is, that regard is no longer had to any person, such as he appears in external form, but to his quality as to good, first in civil life, next in moral life, and lastly in spiritual life, and good is what man then begins to hold and love in the prior place and from good to love the person ; and at length, when he is still further perfected, he studies to do good to those who are in good, and this according to the quality of the good in them, and at last he perceives enjoyment in doing good to them, because he perceives enjoyment in good, and a pleasantness in those things which confirm it. These things that confirm he acknowledges as truths, and they are also the truths of his new understanding, which flow from the goods which are of his new will. In the degree that he perceives enjoyment in this good, and pleasantness in these truths, he is sensible also of what is unenjoyable in the evils of his former life, and displeasing in its falsities ; hence then a separation takes place of the things which are of the former

will and the former understanding, from the things that are of the new will and the new understanding, and this not according to the affection for knowing such things, but according to the affection for doing them. Consequently he then sees that the truths of his infancy were relatively inverted, and that the same by degrees were reduced into another order, namely, to be inversely subordinate, so that those which at first were in the prior place, are now in a posterior place ; thus that by those truths which were the truths of his infancy and childhood, the angels of God as by a ladder ascended from earth to heaven ; but afterward, by the truths which are of his adult age, the angels of God as by a ladder descend from heaven to earth.

3702. *And behold Jehovah standing above it.* That this signifies the Lord in the highest, may be evident from this, that in the Word of the Old Testament the Lord is so often called Jehovah (see n. 1736, 3023, 3035) ; and that in the Word of the New Testament He is nowhere called Jehovah, but instead of Jehovah, Lord (n. 2921). That standing above it is being in the highest, is evident without explanation. The arcanum which lies concealed in the internal sense of these words, is, that all goods and truths descend from the Lord, and ascend to Him, that is, that He is the first and the last ; for man is so created that the Divine things of the Lord may descend through him even to the ultimates of nature, and from the ultimates of nature may ascend to Him ; so that man might be a medium uniting the Divine with the world of nature, and uniting the world of nature with the Divine, that thus through man, as through a uniting medium, the very ultimate of nature might live from the Divine, which would be the case if man had lived according to Divine order. That man is so created, is ² manifest from this, that as to his body he is a little world, since all the arcana of the world of nature are repositied in him ; for every hidden property there is in the ether and its modifications, is repositied in the eye, and every

property in the air is repositied in the ear ; and whatever invisible thing floats and acts in the air, this is in the organ of smell where it is perceived ; and whatever invisible thing in waters and other fluids this is in the organ of taste ; also the very changes of state are in the sense of touch everywhere in the body ; besides that things still more hidden would be perceived in his interior organs, if his life were according to order. Hence it is manifest that there would be descent of the Divine through man into the ultimate of nature, and from the ultimate of nature there would be ascent to the Divine, if man only acknowledged the Lord as his first and last end with faith of heart, that is, with love.

- 3 In such a state were the most ancient people, who were celestial men, for whatever they apprehended by any sense, was to them a medium of thinking concerning the things of the Lord, thus concerning the Lord and His kingdom, and from this was the enjoyment which they derived from things worldly and terrestrial (see n. 1409, 2896, 2897, 2995). And moreover, when they thus contemplated the inferior and ultimate things of nature, these appeared before their eyes as if they were alive ; for the life from which they descended, was in their internal sight and perception, and the objects presented to their eyes were as images of that life ; which images, although inanimate, yet were thus animated to them. Such perception the celestial angels have respecting all things which are in the world — as has been often given me to perceive ; and hence also infants have such perception (n. 2297, 2298). From this it is manifest what is the quality of those through whom the Divine things of the Lord descend even to the ultimates of nature, and from the ultimates of nature ascend to Him, and represent the Divine communication and thence conjunction, which in the supreme sense is signified by the angels' ascending and descending on the ladder set on the earth, whose head reached unto heaven, and above which Jehovah stood.

3703. *And He said, I am Jehovah, the God of Abraham*

thy father. That this signifies the Lord, that from Him that good comes, may be evident from this, that Jehovah is the very Divine Esse of the Lord, Who is called the God of Abraham, from the Divine good. That Abraham represents the Lord as to Divine good, may be seen above (n. 2172, 2198). And because the Divine good is that from which are all celestial and spiritual goods, and thence also all truths, it is here said Abraham the father, and indeed, thy father, that is, the father of Jacob, when yet Isaac was his father. That father in the internal sense signifies good, is because it is good from which things one and all are, and truth by which things one and all have existence, thus from the marriage of good and truth. Heaven itself, which consists of nothing else than the Divine marriage of good and truth, is from the Divine marriage of good and truth and of truth and good in the Lord. In universal nature also all things and each have relation ² to good and truth; for in nature are represented the celestial and spiritual goods and truths which are of heaven, and in heaven are represented the Divine goods and truths which are of the Lord. Hence it may be evident that good is like a father, and truth is like a mother, and that therefore by father, in the internal sense of the Word, is signified good, and by mother, truth; and indeed the good and truth from which inferior or derived goods and truths have birth, which are respectively as daughters and sons, and thence are likewise called daughters and sons in the Word (n. 489-491, 2362). They are also respectively as brethren and sisters, as grandchildren and great-grandchildren, as sons-in-law, mothers-in-law, and daughters-in-law, in a word, as relationships and kinships in every degree, and this from the marriage of good, which is the father, with truth which is the mother. That things one and all in the heavens are according to relationships of love and faith in the Lord, or what is the same, of good and truth, may be seen above (n. 685, 917, 2739. 3612); and that on this account the

most ancient people compared all things and each to marriage (n. 54, 55 ; see also n. 718, 747, 1432, 2508, 2516, 3 2524, 2556). That father in the internal sense of the Word signifies good, may be evident from many passages, as from the following — in Isaiah : *Hearken to Me, ye that regard justice, ye that seek Jehovah : look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you ; for when he was but one I called him, and I blessed him, and will make him many. For Jehovah will comfort Zion ; He will comfort all her waste places and will make her wilderness like Eden, and her desert like the garden of Jehovah* (li. 1-3) — where the Lord is treated of and His coming, as is manifest from each particular, and Who as to Divine truth is called a rock and a pit, and as to Divine good, Abraham the father. And since the Divine marriage of good and truth is represented by Abraham and Sarah (see n. 1468, 1901, 1965, 1989, 2011, 2063, 2065, 2172, 2173, 2198, 2507, 2833, 2836, 2904, 3245, 3251, 3305), it is said, Abraham your father and Sarah who bare you. For this reason also it is said that they should look unto the rock and unto the pit, and also to Abraham their father and Sarah ; and again it immediately follows that Jehovah will comfort Zion, whereby is meant the celestial church (n. 2362), and that He will comfort her waste places, and make her wilderness like Eden, and her desert 4 like the garden of Jehovah. The same is signified by Abraham in other passages in the Word, where he is called father — as in John : *Jesus said I speak that which I have seen with My Father : and ye also do the things which ye have seen with your father. They answered and said unto Him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's sons ye would do the works of Abraham. . . . Ye do the works of your father* (viii. 38, 39, 41). And in Matthew : *Think not to say within yourselves, We have Abraham to our father : for I say unto you, that God*

is able of these stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees : every tree therefore that bringeth not forth good fruit shall be hewn down, and cast into the fire (iii. 9, 10). And in Luke : When poor Lazarus died, he was carried away by the angels into Abraham's bosom ; and the rich man also died, and was buried. And when he was in hell he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me. . . . I pray thee therefore, Father, that thou wouldst send him to my father's house (xvi. 22-24, 27). In these passages it is manifest that Abraham is not meant, but the Lord as to Divine good. That Abraham is unknown in heaven, and that when mention is made of him from the Word, the Lord is understood, may be seen above (n. 1834, 1876, 1989, 3305). That father, in the internal sense, signifies good, may be evident from the following passages — in Moses : *Honor thy father and thy mother : that thy days may be long upon the land which Jehovah thy God giveth thee* (Exod. xx. 12 : Deut. v. 16). That this precept, like the other precepts of the decalogue, is true in each sense, and that in the internal sense honoring father and mother is loving good and truth, and in good and truth the Lord, may be seen above (n. 2609, 3690). That days upon the land are states of good therefrom in the Lord's kingdom, is evident from the signification of days, as states (n. 23, 487, 488, 493, 893, 2788) ; and from the signification of Canaan, which is here the land, as the Lord's kingdom (see n. 1607, 3038, 3481) ; and that to be long is predicated of good (n. 1613). Because of this signification of father 6 and mother, therefore in the representative Jewish Church many laws were enacted concerning parents and sons, in all of which in the internal sense is signified good and truth, and in the supreme sense the Lord as to Divine good and Divine truth — as in Moses : *And he that smiteth his father, or his mother, dying he shall die. . . . And he that*

curseth his father or his mother, dying he shall die (Exod. xxi. 15, 17). Again: *Every man that curseth his father, or his mother, by killing shall be killed; he that hath cursed his father or his mother, his blood shall be upon him* (Lev. xx. 9). And again: *Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen* (Deut. xxvii. 16). In Ezekiel: *Behold the princes of Israel, every man according to his arm, have been in thee to shed blood. In thee have they set light by father and mother* (xxii. 6, 7). In Moses: *If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and though they chasten him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place. . . . And all the men of his city shall stone him with stones, that he die* (Deut. xxi. 18, 19, 21).

- 7 In all these passages, by father and mother in the sense of the letter, are understood father and mother, but in the internal sense good and truth, and in the supreme sense the Lord as to Divine good and Divine truth — as also the Lord Himself teaches in Matthew: *Jesus stretched forth His hand toward His disciples, and said, Behold My mother, and My brethren. . . . Whosoever shall do the will of My Father Who is in the heavens, he is My brother, and sister, and mother* (xii. 49). And again: *Be not willing to be called Master; for one is your Master, Christ; but all ye are brethren. And call ye not your father on earth: for one is your Father, Who is in the heavens* (xxiii. 8, 9). To be called master, and to be called father on earth, is not here forbidden, but to acknowledge in heart any other father than the Lord; that is, when mention is made of master and father, the Lord should be understood, Who in the supreme sense is represented by them — according to what was said above (n. 3702), concerning the most ancient people, who were celestial men — that whatever they perceived on earth was to them a means of thinking concern-

ing the Lord. The like is implied in what the Lord spake 8
to one of His disciples, who said — *Lord, suffer me first to
go and bury my father. . . . But Jesus saith unto him, Fol-
low Me, and leave the dead to bury their own dead* (Matt.
viii. 21, 22) ; for a father on earth, in respect to the Father
in heaven, or to the Lord, is as the dead to the living.
Thus the law itself concerning honoring parents is, as it
were, dead, unless in it there is honor, worship, and love
to the Lord ; for that law descends from this Divine law ;
and hence comes that which is really living in that law ;
wherefore the Lord said, “ Follow Me, and leave the dead
to bury their own dead.” The same is also signified by
what Elijah said to Elisha : *Elijah passed over by Elisha,
and cast his mantle upon him. And he left the oxen, and
ran after Elijah, and said, Let me I pray thee, kiss my
father and my mother, and then I will follow thee. And
he said unto him, Go back again ; for what have I done to
thee ?* (1 Kings xix. 19, 20). That by Elijah was repre-
sented the Lord, may be seen above (preface to chap. xviii.,
and n. 2762). In Malachi : *Behold I will send you Elijah 9
the prophet before the great and terrible day of Jehovah
come. And he shall turn the heart of the fathers to the
sons, and the heart of the sons to their fathers, lest I come
and smite the earth with a curse* (iv. 5, 6). In Luke, the
angel said to Zacharias concerning his son John : *And he
shall go before His face, in the spirit and power of Elijah,
to turn the hearts of the fathers to the sons* (i. 17). Here
it is manifest that by fathers and sons are not meant fathers
and sons, but the goods and truths of the church, which
the Lord was about to restore. In Malachi : *Jehovah will 10
be magnified from over the border of Israel. A son shall
honor his father, and a servant his master. If then I be a
father, where is Mine honor ? if I be a master, where is
My fear ?* (i. 5, 6) — where father stands for those who are
in the good of the church, and master for those who are
in the truth of the church, father manifestly meaning the

Lord as to Divine good, and master or lord, as to Divine truth. In David: *My father and my mother have forsaken me, but Jehovah taketh me up* (Ps. xxvii. 10) — where father and mother stand for good and truth, which are said to have forsaken, when man observes that of himself he is not able to do anything good, or to know anything true; that it is not to be understood as if David was forsaken by his father and mother, is manifest. Again: *Thou art far fairer than the sons of men . . . the king's daughter is all glorious within: her clothing is inwrought with gold. . . . Instead of thy fathers shall be thy sons, whom thou shalt make princes in all the earth* (Ps. xlv. 2, 13, 16) — where the Lord is treated of; instead of thy fathers shall be thy sons, means that Divine truths shall be as Divine goods; the king's daughter signifies the love of truth; the clothing inwrought with gold signifies the quality of that truth derived from good. Inasmuch as the subject is the Lord and His Divine Human, as is manifest from the whole psalm and the particulars in it, it may be evident that each and everything therein has a like predication, thus that by the king's daughter is not meant a king's daughter, nor that her clothing was inwrought with gold, nor that instead of fathers should be her sons, nor that these should be princes in all the earth, but that Divine celestial and spiritual things are what are signified by each expression. That daughter is affection or love, may be seen above (n. 490, 491, 2362); that king is Divine truth (n. 1672, 1728, 2015, 2069, 3009); that gold is good (n. 113, 1551, 1552); that inwrought is predicated of natural knowledge (n. 2831), here therefore of Divine natural truth; that clothing is such truths as invest good (n. 297, 2576); that sons who are instead of fathers signify truths of good, in this case Divine truths as Divine goods (n. 264, 489, 491, 533, 1147, 1729, 1733, 2159, 2623, 2803, 2813); that princes in the whole earth, are the primary things of the Lord's kingdom and church: that princes are primary things (n. 1482, 2089); that earth

is the Lord's kingdom and church (n. 1413, 1607, 1733, 1850, 2117, 2118, 3355). In Moses: *Jehovah had a de-¹³light in thy fathers to love them, and He chose their seed after them, even you out of all peoples, as at this day. Circumcise therefore the foreskin of your heart, and no longer harden your neck* (Deut. x. 15, 16) — where fathers in the internal sense stand for the Ancient and Most Ancient Churches, which were so called from the love of good and truth in which they were: from the love of good the most ancient people who were celestial men, and from the love of truth the ancient, who were spiritual men. Their goods and truths in the church are what are called the seed which God chose. That Abraham, Isaac, and Jacob, and his twelve sons, are not the fathers here meant, and that the Israelitish and Jewish people are not the seed, may be evident; but it is said of them and to them, in order that the internal sense may have some outward form intelligible to man. In Isaiah: ¹⁴*The child shall behave himself proudly against the old man, and the base against the honorable. When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, thou shalt be a prince unto us . . . he shall say . . . in my house is neither bread nor clothing, ye shall not make me a prince of the people* (iii. 5-7) — where in the internal sense the perverted state of the church is treated of, when truth is no longer acknowledged for truth, and it is not known what good is. A man taking hold of his brother in the house of his father represents the acknowledging of everything to be good; raiment stands for truth (n. 1073, 2576); prince for the primary of doctrine therefrom (n. 1482, 2089); there is no bread nor raiment in my house means that there was neither good nor truth; that bread signifies good, see above (n. 276, 680, 3478); that raiment signifies truth (n. 297, 2576). From the ¹⁵representatives of good and truth by father and mother, and also by daughters and sons, there were in the representative churches numerous laws which had from this what

was Divine in them — as these which follow : *And the daughter of a priest, if she profane herself by committing whoredom, she profaneth her father, she shall be burned with fire* (Lev. xxi. 9) — where the daughter of a priest stands for affection for good ; father for the good from which that affection is ; committing whoredom for profaning good. What is meant by committing whoredom, may be seen above (n. 2466, 2729, 3399) ; and what by profaning (n. 1008, 1010, 1059, 2051, 3398, 3399). Also, that if the daughter of a priest be a widow, or be divorced, and she has no seed, she shall return to the house of her father, as in her youth, and shall eat of the bread of her father ; there shall no stranger eat thereof (Lev. xxii. 13).

- ¹⁶ Likewise this law : *When thou shalt see among the captives a wife of beautiful form, and thou hast a desire unto her, to take her to thee to wife ; then thou shalt bring her home to thine house ; and she shall shave her head, and pare her nails ; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a month of days : and after that thou shalt go in unto her, and shalt know her, and she shall be to thee to wife* (Deut. xxi. 11–13). In this law, each and every thing is representative of natural truth, in that after it has been purified from falsities, it is adopted by good ; such truth is signified by a wife in captivity, beautiful in form ; purification from falsities is signified by bringing her home to the house, shaving her head, paring her nails, putting off the raiment of her captivity, and bewailing her father and mother ; adoption is signified by afterward going in unto her, knowing her, and taking her to
- ¹⁷ wife. The laws of marriages, that they should be contracted within the tribe and the family, and also the laws of inheritances, that they should not pass from tribe to tribe, as prescribed in the Word, had also their origin from the same source, namely, from the celestial and spiritual marriage in the Lord's kingdom, or from the marriage of

good and truth, which are signified by father and mother. In like manner the laws which were enacted concerning degrees of consanguinity allowed and forbidden — each law concerning these, in the Word, has reference inwardly to the law of consociation and conjunction of good and truth in heaven, and to the consociations of evil and falsity in hell, which are separate from those in heaven. Concerning the degrees allowed and forbidden, see Lev. xx.; concerning inheritances, that they should not pass from tribe to tribe, and concerning marriages that they should be contracted within the tribe, see Num. xxvii. 7-9, and in other places. That in the heavens all things and each are disposed according to the consanguinities and affinities of good and truth, see above (n. 685, 917, 2739, 3612). Be-¹⁸ cause the Israelitish people represented the Lord's kingdom in the heavens, and thus the heavenly order there, it was also commanded that they should be distinguished according to tribes, and according to families, and according to the houses of their fathers (Num. xxvi. 1, to the end); and also that according to this order they should measure out the camp around the tent of the congregation, and likewise that they should journey according to the same order, as is thus written in Moses: *Every man by his own standard, with the ensigns of their fathers' houses, over against the tent of the congregation shall the sons of Israel measure out the camp . . . and so they set forward* (Num. ii. 2, 34). Wherefore when Balaam saw Israel dwelling according to their tribes, the spirit of God came upon him, and he uttered an enunciation, saying: *How goodly are thy tents, O Jacob, thy tabernacles, O Israel; as valleys are they planted, as gardens by the river side* (Num. xxiv. 5, 6, and the following verses). In this prophecy neither Jacob nor Israel is meant, but the Lord's kingdom in the heavens, and His church on the earths, which were represented by that order in which Balaam then saw them, as is manifest from the words therein. From the same source may also be known¹⁹

what is signified in the internal sense of the Word by orphans, that is, by those who are without a father, namely, those who are in a state of innocence and charity, and desire to know and to do good, and are not able. In such a state are they especially who are out of the church, of whom the Lord takes care, and adopts as sons in the other life; and because these are signified by orphans, therefore when they are mentioned in the Word, in many passages are also mentioned sojourners and widows; for by sojourners are signified those who are being instructed in goods and truths (n. 1463); and by widows those who are in a state of good and not so much in truth, and those who are in a state of truth and not so much in good, and yet desire to be therein. Inasmuch as by these three terms — orphans, sojourners, and widows — somewhat similar is signified in a series, therefore in many passages, as was said, they are named together (see Deut. xiv. 29; xvi. 14; xxiv. 17, 19; Jer. vii. 6; xxii. 3; Ezek. xxii. 7; Zech. vii. 10; Ps. xciv. 6; cxlvi. 9). From what has been said it may now be evident what is signified by father in the genuine sense, namely, good, and that in the supreme sense it signifies the Lord.

²⁰ But since most expressions in the Word have also an opposite sense, so also has father, and in this sense it signifies evil; and in like manner mother, which in the genuine sense signifies truth, in the opposite sense falsity. That this is so, may be evident from the following passages — in David: *The iniquity of his fathers shall be remembered with Jehovah; and the sin of his mother shall not be blotted out* (Ps. cix. 14). Again: *They turned back and dealt treacherously, like their fathers; they were turned aside like a deceitful bow* (Ps. lxxviii. 57). In Moses: *And they that are left of you shall pine away in their iniquity, in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them* (Lev. xxvi. 39). In Isaiah: *Prepare ye slaughter for his sons, for the iniquity of their fathers, that they rise not up and possess the earth, and fill the face*

of the earth with cities (xiv. 21). Again: I will recompense . . . your own iniquities, and the iniquities of your fathers together (lxy. 6, 7). In Jeremiah: The houses of 21 Israel are ashamed: they, their kings, their princes, and their priests, and their prophets; which say to wood, Thou art my father; and to stone, Thou hast begotten me: for they have turned their neck unto Me, and not the face (ii. 26, 27). Again: I will lay stumbling blocks before this people: and the fathers and the sons together shall stumble against them; the neighbor and his friend; and they shall perish (vi. 21). Again: The sons gather wood, and the fathers kindle a fire, and the women knead the dough, to make cakes to the queen of heaven (vii. 18). And in Ezekiel: I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat their sons . . . and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter unto all the winds (v. 9, 10) — speaking of profanation of what is holy. Again: Thus saith the Lord Jehovah unto Jerusalem: thy tradings and thy nativity are of the land of the Canaanite; the Amorite was thy father, and thy mother was an Hittite (xvi. 3). In Matthew: 22 Brother shall deliver up brother to death, and the father his son: and children shall rise up against parents, and give them to death. And ye shall be hated of all men for My name's sake. . . . I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me (x. 21, 22, 35-37: Luke xii. 49, 52, 53). Again: Every one that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred fold, and shall inherit eternal life

(Matt. xix. 29 : Luke xviii. 29, 30 : Mark x. 29, 30). In Luke : *If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own soul also, he cannot be My* 23 *disciple* (xiv. 26). In Mark : *And brother shall deliver up brother unto death, and the father his children ; and children shall rise up against parents, and shall put them to death ; for ye shall be hated of all men for My name's sake* (xiii. 12, 13 : Luke xxi. 16, 17) — where the consummation of the age, and the state of the church, perverted as to good and truth, is described — that evil will rise up against truth, and falsity against good. That by father, in the opposite sense, is signified evil, is manifest from the passages already adduced, and also from this in John : *Jesus said unto them, If God were your father, ye would love Me ; for I came forth and am come from God. . . . Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father thereof* (viii. 42, 44).

3704. *And the God of Isaac.* That this signifies the Lord as to the Divine Human, is evident from the representation of Isaac, as the Lord's Divine rational ; and since the rational is that in which the human begins (see n. 2194), and thus from which and by which the human is, therefore here by the God of Isaac is signified the Lord's Divine Human. Inasmuch as all things and each in heaven, and all things and each with man, yea, in universal nature, have relation to good and truth, therefore also the Lord's Divine is distinguished into Divine good and Divine truth, and the Divine good of the Lord is called Father, and the Divine truth Son ; but the Lord's Divine is nothing else than good, yea, Good Itself, and the Divine truth is the Lord's Divine good so appearing in heaven, or before angels. It is the same as with the sun : the sun itself in its essence is noth-

ing but fire, and the light which is thence seen, is not in the sun, but from the sun. That the Lord as to Divine good is represented by the sun, and also, that in the other life He is a sun to the universal heaven, may be seen above (n. 1053, 1521, 1529-1531, 2495, 3636, 3643); and that the Lord as to Divine truth is represented by light, and also is light in the other life to the universal heaven (see n. 1053, 1521, 1529, 1530, 2776, 3138, 3195, 3222, 3223, 3339, 3341, 3636, 3643). Thus the Lord in His essence ² is nothing else than Divine good, and this as to both the Divine Itself and the Divine Human; but Divine truth is not in Divine good, but from Divine good, for such the Divine good appears in heaven, as was said above. And since Divine good appears as Divine truth, therefore for the sake of man's apprehension, the Lord's Divine is distinguished into Divine good and Divine truth, and Divine good is what in the Word is called Father, and Divine truth is what is called Son. This is the arcanum which lies hid in the fact that the Lord Himself so often speaks of His Father as distinct, and as if another from Himself, and yet in other places asserts that He is one with Himself. That Father, in the internal sense, signifies good, and in the supreme sense, the Lord as to Divine good, has been shown above (n. 3703); and also that Son signifies truth, and the Son of God and the Son of Man the Lord as to Divine truth (n. 1729, 1730, 2159, 2803, 2813). And the same is evident from all those passages where the Lord makes mention of His Father, and calls Himself the Son. That it is ³ the Lord Who in the Word of the Old Testament is called Jehovah, may be seen above (n. 1343, 1736, 2921); and that He is there also called Father, is evident from these passages — in Isaiah: *Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, God, Mighty, Father of Eternity, Prince of Peace* (Isa. ix. 6) — where it is plainly manifest that the child born and the son

given unto us, is the Lord, thus it is the Lord Who is called Father of Eternity. In Jeremiah: *I will be a Father to Israel, and Ephraim shall be My firstborn* (xxxi. 9) — speaking of the Lord, Who is the God of Israel, and the Holy One of Israel — as may be seen above (n. 3305) — and here Father to Israel. In Malachi: *Have we not all one Father? hath not one God created us?* (ii. 10) — where to create, in the internal sense, signifies to regenerate, as also in other passages of the Word (see n. 16, 88, 472); and since the Lord is the only Regenerator and Redeemer, it is He Who is here called Father and God — as also in Isaiah: *Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us: Thou, Jehovah, art our Father; our Redeemer, from everlasting is Thy*
 4 *name* (lxiii. 16). Again: *I will clothe Him with thy robe, and strengthen Him with thy girdle, and I will commit thy government into His hand: that He may be a Father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon His shoulder; and He shall open and none shall shut, and He shall shut and none shall open. And I will fasten Him as a nail in a sure place, that He may be for a throne of glory of His Father. And they shall hang upon Him all the glory of His Father's house, of sons and grandsons, every small vessel, from the vessels of cups even to all the vessels of psalteries** (xxii. 21–24). That it is the Lord Who in the internal sense is here represented and signified, and is called a Father to the inhabitants of Jerusalem and to the house of Judah, is plainly manifest; for it is He upon Whose shoulder is the key of the house of David, Who openeth and none shutteth, and Who shutteth and none openeth (see preface to chap. xxii.) ; and He has the throne of His Father's glory, and upon Him and from Him are all holy things, which are here called vessels, celestial things vessels of cups, and holy spiritual things vessels of psalteries.

* *Nabliorum.*

Since kings and priests represented the Lord — kings, by 5
 their royalty, the Lord as to Divine truth, and priests the
 Lord as to Divine good (n. 3670) — therefore priests were
 called fathers, as may be evident in the book of Judges :
*Micah said to the Levite, Dwell with me, and be unto me a
 father and a priest* (xvii. 10). In like manner said to him
 the sons of Dan : *Hold thy peace, lay thy hand upon thy
 mouth, and go with us, and be to us a father and a priest*
 (xviii. 19). That kings themselves also so called them, is
 evident in the Second Book of Kings : *The king of Israel
 said unto Elisha . . . My father, shall I smite them ? . . .
 And he answered, Thou shalt not smite* (vi. 21, 22) ; and
 Joash the king so addressed Elisha when Elisha died — *He
 wept over His face, and said, My father, my father, the
 chariots of Israel and the horsemen thereof* (xiii. 14). That
 kings so called them, was because they represented the Lord
 as to Divine truth, and priests represented Him as to Divine
 good, and because truth in respect to good is as a son to a
 father, for truth is from good. This is well known in the 6
 other life, and therefore in heaven they call no other Father,
 than the Lord, and perceive no other as meant by Father
 in the Word of the evangelists (see n. 15, 1729). All chil-
 dren are there taught, when they are initiated into the good
 of love and its truth, to acknowledge the Lord alone for
 Father ; yea, novitiates also, who come into heaven, are
 taught with solicitous care that there is one God ; and they
 who have been born within the Church are taught that the
 whole Trine is in the Lord ; for almost all who come from
 the Christian world, bring with them an idea of three Gods,
 although with their lips they had said that there is but one
 God ; for to think of one, when the idea of three has be-
 fore entered, and when each of these is named God, and
 also is distinguished from another as to attributes and offices,
 and likewise is separately worshipped, is not human. Con-
 sequently, the worship of three Gods is in the heart, while
 the worship of one only is in the mouth. That the whole 7

Trine is in the Lord, is known in the Christian world, and yet among these in the other life the Lord is little thought of, yea also, His Human is a stumbling-block to many, because they distinguish the Human from the Divine, neither do they believe it to be Divine. Man says that he is justified, and is thus made pure and almost holy, but these do not think that the Lord was glorified, that is, that His Human was made Divine, when yet He was conceived from Jehovah Himself; and moreover no one can be justified, much less sanctified, except from the Divine, and indeed from the Lord's Divine Human, which is represented and signified in the Holy Supper, where it is expressly said that the bread is His body and the wine His blood. That the Lord is one with the Father, and that He is from eternity, and that He rules the universe, consequently that He is Divine good and Divine truth itself, is plainly evident from

8 the Word. THAT HE IS ONE WITH THE FATHER is evident from these words in John: *No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father . . .* (i. 18). Again: *The Jews sought the more to kill Jesus because He . . . had also called God His own Father, making Himself equal with God. Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father doing; for what things soever He doeth, these the Son also doeth in like manner. . . . As the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will. Neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. . . . For as the Father hath life in Himself, even so hath He given to the Son also to have life in Himself. . . . The Father Who hath sent Me, hath Himself borne witness of Me; ye have neither heard His voice at any time nor seen His form. . . . Search the Scriptures . . . for these are they which bear witness of Me* (v. 18 to the end). By Father is here

meant, as was said, the Divine good; and by Son, the Divine truth, both in the Lord. From the Divine good which is the Father, nothing can proceed or come forth but what is Divine, and that which proceeds or comes forth is Divine truth, which is the Son. Again: *Every one* 9 *that hath heard from the Father, and hath learned, cometh unto Me. Not that any man hath seen the Father, save he which is with the Father, he hath seen the Father* (vi. 45, 46). Again: *They said therefore unto Him, Where is Thy Father? Jesus answered, ye neither know Me, nor My Father; if ye knew Me, ye would know My Father also* (viii. 19). Again: *I and the Father are one . . . though ye believe not Me, believe the works; that ye may know and believe, that the Father is in Me, and I in the Father* (x. 30, 38). Again: *Jesus said, He that believeth on Me, believeth not on Me, but on Him That sent Me. And he that beholdeth Me, beholdeth Him That sent Me. I am come a light into the world, that whoever believeth on Me, may not abide in darkness* (xii. 44-46). By the Father's sending Him is signified, in the internal sense, that He proceeds from the Father; so also in other passages where the Lord says that the Father sent Him. That the light is Divine truth, may be seen above. Again: 10 *I am the way, and the truth, and the life; no one cometh unto the Father, but by Me. If ye had known Me, ye would have known My Father also; from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father. . . . Jesus saith unto him, Am I so long time with you, and dost thou not know Me, Philip? he that seeth Me, seeth the Father; how then sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I say unto you, I speak not from Myself; but the Father that abideth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me . . . And whatsoever ye shall ask in My name, that I will do, that the Father may*

be glorified in the Son (xiv. 6-13). Again: *He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself unto him. . . . If a man love Me, he will keep My Word: and My Father will love him, and We will come unto him and make Our*
 11 *abode with him* (xiv. 21, 23). They who are in Divine truth, are they who have His precepts and do them; and they who are in Divine good, are they who love Him; of whom it is therefore said, My Father will love him, and We will come unto him and make our abode with him — that is, Divine good and Divine truth; and therefore it is said in the same evangelist — *In that day ye shall know that I am in My Father, and ye in Me* (xiv. 20); and in another place: *Holy Father, keep them in Thy name . . . that they may be one, even as We are* (xvii. 11). From these passages it is evident that the Lord names the Father from the Divine good within Him, and the Son from the Divine truth which is from the Divine good; thus that they are not two, but one. The reason why the Lord so spoke, was that the Word might be received as well on earth as in heaven, and also because, before the Lord was glorified, He was Divine truth derived from Divine good; but when He was glorified, He was Divine good itself as to each essence,
 12 *from Which is all Divine good and Divine truth. THAT HE WAS FROM ETERNITY* may be evident from this, that it is the Lord Who spoke by the prophets, and that for this reason, and also because from Him was Divine truth, He was called the Word — concerning which in John: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was nothing made that hath been made. In Him was life; and the life was the light of men. . . . And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father* (i. 1-4, 14). The Word

stands for all truth in the heavens and on earth which is from the Divine. That He was from eternity, He manifestly teaches elsewhere in John: *John said . . . This was He of Whom I said, He that cometh after me is become before me, for He was prior to me. . . . In the midst of you standeth one whom ye know not, He it is who is to come after me . . . who was before me* (i. 15, 26, 27, 30). Again: *If ye should behold the Son of Man ascending where He was before* (vi. 62). Again: *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am* (viii. 58.) Again: *Jesus knowing that He came forth from God, and went to God* (xiii. 3). Again: *The Father Himself loveth you, because ye have loved Me, and have believed that I came forth from the Father. I came out from the Father, and came into the world: again I leave the world, and go unto the Father* (xvi. 27, 28). Again: *I glorified Thee on the earth, I have accomplished the work which Thou hast given Me to do. And now, O Father, glorify Me with Thine own self, with the glory which I had with Thee before the world was . . . that they may behold My glory which Thou hast given Me, for Thou lovedst Me before the foundation of the world* (xvii. 4, 5, 24). In Isaiah: *Unto us a Child is born, unto us a Son is given . . . and His name shall be called Wonderful, Counsellor, God, Mighty, Father of Eternity, Prince of Peace* (ix. 6). THAT THE LORD RULES THE ¹⁴UNIVERSE is evident in Matthew: *All things have been delivered unto Me of My Father* (xi. 27). Again: *Jesus said to His disciples, All power hath been given unto Me in heaven and on earth* (xxviii. 18). In John: *The Father loveth the Son and hath given all things into His hand. He that believeth in the Son hath eternal life* (iii. 35, 36). Again: *The Father judgeth not any man, but hath given all judgment unto the Son* (v. 22). Again: *Jesus knowing that the Father had given all things into His hand* (xiii. 3). Again: *All things whatsoever the Father hath are Mine* (xvi. 15). Again: *Jesus said, Glorify Thy Son, that the Son may glo-*

rify Thee : even as Thou hast given Him authority over all flesh (xvii. 1, 2). Again : *All things that are Mine are Thine, and Thine are Mine ; and I am glorified in them. And I am no more in the world . . . for I come to Thee* (xvii. 10, 11). In Luke : *All things have been delivered*
 15 *unto Me of My Father* (x. 22). From the above passages it is now evident that the Divine good is what is called Father, and the Divine truth what is called Son ; and that the Lord from Divine good by Divine truth rules all things and everything in the universe. This being so, and it being so evident from the Word, it is astonishing that they do not in the Christian world, as in heaven, acknowledge and adore the Lord alone, and thus one God ; for they know and teach that the whole Trine is in the Lord. That the Holy Spirit, Who also is worshipped as a God distinct from the Son and the Father, is the holy of the spirit, or the holy which through spirits or angels proceeds from the Lord, that is, from His Divine good by Divine truth, will, by the Divine mercy of the Lord, be shown elsewhere.

3705. *The land whereon thou liest, to thee will I give it.* That this signifies the good in which He was, that it was from His own, is evident from the signification of land, as here the good of the natural, of which in what follows ; from the signification of whereon thou liest, as that in which he was ; and from the signification of giving it to thee, as being from His own, of which also in what follows. That the land signifies the good of the natural, which will hereafter be represented by Jacob, is because by the land of Canaan is signified the Lord's kingdom (see n. 1413, 1437, 1585, 1607, 1866) ; and because it signifies the Lord's kingdom, it also in the supreme sense signifies the Lord (see n. 3038), for the Lord is the all in all of His kingdom, and whatever there is not from Him, and does not look to Him, is not of His kingdom. The Lord's kingdom is also signified in the Word by heaven and earth (n. 1733, 1850, 2117, 2118) ; but in this case its interior by heaven, and its exte-

rior by earth (n. 82, 1411, 1733, 3355); consequently in the supreme sense heaven signifies the Lord as to His Divine rational, and earth as to His Divine natural; here therefore the land whereon thou liest signifies the good of the natural, in which He was, which was to be represented by Jacob. That Jacob means the Lord as to the Divine natural, has been frequently said above. Moreover, that ² the signification of land is various, see above (n. 620, 636, 1067, 2571, 3368, 3379); and this for the reason that Canaan, which is called the holy land, signifies the Lord's kingdom in general; and when mention is made of heaven together with land [or earth], then, as was said, heaven signifies what is interior, and earth what is exterior; and consequently, it also signifies the Lord's kingdom on earth, that is, the church; and therefore it also signifies the man who is a kingdom of the Lord, or who is a church. Thus in such a man heaven signifies what is interior, and earth what is exterior; or what is the same, heaven the rational, and earth the natural, for the rational is interior with man, and the natural exterior. And since earth has these significations, it also signifies that which makes man to be a kingdom of the Lord, namely, the good of love which is from the Divine; from this it is manifest how various the signification of earth [or land] is in the Word. That "to thee ³ will I give it" signifies that it was from His own, may be evident from the signification of giving, in the Word, when it is predicated of the Lord; for the Lord, as was shown above, is Divine good and also Divine truth, and the former is what is called Father, and the latter Son; and whereas Divine good is of Himself, consequently His own, it follows that by giving to thee, when it is said by Jehovah, and is predicated of the Lord, is signified, that it is from His own. Hence it is manifest what is signified, in the internal sense, by what the Lord so often said, that the Father gave to Him, that is, that He Himself gave to Himself—as in John: *Father . . . glorify Thy Son, that the Son may glorify*

Thee: even as Thou gavest Him authority over all flesh, that whatsoever Thou hast given Him, to them He should give eternal life. . . . I glorified Thee on the earth; having accomplished the work which Thou hast given Me to do. . . . I manifested Thy name unto the men whom Thou gavest Me out of the world. Thine they were, and Thou gavest them to Me. . . . Now they know that all things whatsoever Thou hast given Me, are from Thee: for the words which Thou gavest Me, I have given unto them. . . . I pray for them . . . whom Thou hast given Me; for they are Thine; and all things that are Mine are Thine, and Thine are Mine (xvii. 1-10) — where by the Father having given, is signified that they were from the Divine good which was His, 4 thus from His own. From this it may be evident how deep an arcanum lies concealed in each word that the Lord spoke; also how much the sense of the letter differs from the internal sense, and still more from the supreme sense. The reason why the Lord so spoke was, that man, who at that time was in total ignorance of any Divine truth, might still in his manner and measure apprehend the Word, and so receive it; and the angels in their manner, for they knew that Jehovah and He were one, and that the Father was the Divine good; hence also they knew that when He said that the Father gave to Him, it was that He Himself gave to Himself, and that thus it was from His own.

3706. *And to thy seed.* That this signifies that so also was the truth, is evident from the signification of seed, as the truth of faith (see n. 255, 880, 1025, 1447, 1610, 2848, 3038, 3310, 3373).

3707. *And thy seed shall be as the dust of the earth.* That this signifies that Divine truth natural would be as natural good, is evident from the signification of seed, as truth (see above, n. 3706) — hence thy seed, or the seed of Jacob, is Divine truth natural, since by Jacob is represented the Lord's Divine natural, as was shown above; and from the signification of the dust of the earth, as good (see

n. 1610). Therefore thy seed shall be as the dust of the earth, signifies in the internal sense that Divine truth natural should be as Divine good natural. That the dust of the earth signifies good, is because by earth is signified the Lord's kingdom, consequently good, as was shown above (n. 3705); the dust of that earth signifies therefore good, but natural good, because by earth, as was also shown above, is signified that which is inferior in the Lord's kingdom, thus the natural; while heaven, when it also is named, signifies that which is interior, or the rational. This is the reason that fructification of good and multiplication of truth are expressed in the Word throughout by seed becoming as the stars of the heavens and as the dust of the earth. By the stars of the heavens are there signified rational things, and by the dust of the earth natural things, which thus increase. What is meant by natural truth being as natural good, will, by the Divine mercy of the Lord, be explained hereafter.

3708. *And thou shalt break forth to the sea, and to the east.* That this signifies the infinite extension of good, and that to the north and to the south signifies the infinite extension of truth, thus all states of good and truth, is evident from the signification of breaking forth, as extension, in the present case infinite extension, because it is predicated of the Lord; from the signification of the sea, or the west, as good as yet obscure, thus in its commencement; from the signification of east, as good which is lucid, and thus perfect; from the signification of north, as truth as yet in obscurity; and from the signification of south, as truth in the light. In many passages in the Word mention is made 2 of the sea, or the west, of the east, of the north, and of the south; but inasmuch as it has not heretofore been known to any one that these, like all things whatsoever in the Word, have an internal sense, in which sense they do not signify worldly things according to the sense of the letter, but spiritual and celestial things, and in the supreme

sense the Divine things of the Lord Himself, therefore man could know no otherwise than that by west, east, north, and south, were meant only the quarters of the world, and that by breaking forth to those quarters is meant multiplication. But that by those expressions are not signified such quarters, nor the multiplication of any people, but states of good and truth, and their extension, may be evident from all the passages in the Word, especially in the prophets, where they are mentioned ; for what is the west, east, north, and south, is altogether unknown in heaven, inasmuch as the sun there, which is the Lord, is not like the sun of the world, which rises and sets, and by its greatest altitude causes midday, and by its least causes night ; but it appears constantly, yet according to the states of those who receive light from it, for its light has in it wisdom and intelligence (see n. 1619-1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3339, 3341, 3485, 3636, 3643) ; wherefore it appears according to the state of every one's wisdom and intelligence. With those who are in good and truth, it appears in heat and light, but celestial and spiritual, as the sun when it is in its rising and at midday, while with those who are not in good and truth, it appears as the sun when it is setting and at night. From this it is manifest that by the east, the south, the west, and the north, in the internal sense of the Word, are signified states of good and

3 truth. It is to be known that states of good and truth are described in the Word, not only by the quarters, of which we have been speaking, but also by times or states of the year, as spring, summer, autumn, and winter ; and also by times or states of the day, as morning, mid-day, evening, and night, and this for a similar reason ; but when the subject is the extension of good and truth, it is described by the quarters. What is signified by each quarter in particular, may be evident from the passages in the Word where they are mentioned. That the east signifies the Lord, and the good of love and charity which is from the Lord, was

shown above (n. 101, 1250, 3249); and that the south signifies truth in the light (n. 1458, 3195); but what is 4 signified by the west and what by the north, in the genuine sense, and what in the opposite sense, may be evident from the following passages — in Isaiah: *Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the end of the earth* (xliii. 5, 6) — speaking of a new spiritual church, which is there called Jacob and Israel. To bring seed from the east, and to gather from the west, means those who are in good; to say to the north, Give up, and to the south, Keep not back, means those who are in truth. In David: *The redeemed 5 of Jehovah shall say, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east and from the west, from the north and from the sea. They wandered in the wilderness, in a desert way; they found no city of habitation* (Ps. cvii. 2-4) — said of those who are in ignorance of good and truth. From the east and from the west stands for those who are in ignorance of good; from the north and from the sea for those who are in ignorance of truth; of those who are in ignorance of good it is said that they wandered in the wilderness, and of those who are in ignorance of truth, that they wandered in a desert way; and concerning the ignorance of both good and truth it is said that they found no city of habitation. That city signifies a doctrinal of truth, may be seen above (n. 402, 2449, 2943, 3216); and that habitation is predicated of good (n. 2268, 2451, 2712). In 6 Isaiah: *Lo, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim* (xlix. 12) — where the north stands for those who are in obscurity as to truth, and the west for those who are in obscurity as to good, who are said to come from far, because they are remote from the light which is from the

- 7 Lord. In Amos: *Behold, the days come, saith Jehovah God, that I will send a famine in the land. . . . And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of Jehovah, and shall not find it* (viii. 11, 12) — where famine stands for scarcity and failure of knowledges (n. 1460, 3364); wandering from sea to sea for inquiring where knowledges are — that seas signify knowledges in general, see above (n. 28, 2850); to run to and fro from the north even to the east means from those knowledges which are in obscurity to those which are in light. That knowledges are here meant, is manifest, for it is said, “to seek the Word
- 8 of Jehovah, and they shall not find it.” In Jeremiah: *Proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Jehovah: I will not cause My countenance to fall toward you: for I am merciful. . . . In those days the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers* (iii. 12, 18) — speaking of the restoration of the church among the Gentiles. The north stands for those who are in ignorance of truth, and yet in the life of good. That in this passage is not meant the north, nor the land of the north, is manifest, for Israel was no longer. Again: *Jehovah liveth that brought up the sons of Israel from the land of the north* (xvi. 15) — where the north in like manner
- 9 stands for ignorance of truth. Again: *Behold, I will bring them from the north country, and gather them from the sides of the earth, and with them the blind and the lame* (xxxii. 8). The land of the north stands for ignorance of good, because of truth; and because the land of Canaan represented the Lord’s kingdom, and thence also good (n. 3705), and what was in the midst thereof, as Zion and Jerusalem, represented the inmost good to which truth was conjoined, therefore the parts which were distant therefrom represented obscurity as to good and truth; all that which

is in obscurity is called the land of the north, and also the sides of the earth. Moreover, since all good, which flows ¹⁰ in with light from the Lord, terminates in what is obscure in man, the north is also called an assembly or congregation — as in Isaiah: *Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the sides of the north* (xiv. 13). Again: *Howl, O gate; cry, O city; thou art melted away, O Philistia, all of thee; a smoke cometh out of the north, there is none solitary in the assemblings* (xiv. 31). In David: *Great is Jehovah, and highly to be praised in the city of our God, in the mountain of His holiness. . . . The joy of the whole earth is mount Zion, on the sides of the north, the city of the great King* (Ps. xlviii. 1, 2). Again: *The heavens are Thine, the earth also is Thine; the world, and the fulness thereof Thou hast founded them. The north and the right hand Thou hast created them* (lxxxix. 11, 12) — where the north stands for those who are more remote from the light of good and truth, and the right hand for those who are nearer thereto. That these are at the Lord's right hand, see above (n. 1274, 1276). In ¹¹ Zechariah — who saw four chariots coming out from between two mountains of brass, with red, black, white, and strong grizzled horses, and the angel said, *These are the four winds of the heavens which go forth from standing before the Lord of all the earth. . . . All the black horses go forth toward the north country; and the white went forth after them; and the grizzled went forth toward the south country. . . . Then he spake unto me, saying, Behold, they that went forth into the north country have quieted my spirit in the north country* (vi. 1-8). Chariots going forth between two mountains of brass, stand for doctrinals of good. That chariots signify doctrinals will be made manifest elsewhere; that a mountain signifies love, may be seen above (n. 795, 1430, 2722); hence two mountains signify two loves — celestial, which is love to the

Lord, and spiritual, which is love toward the neighbor ; that brass signifies the good therefrom which is in the natural, see above (n. 425, 1551) ; that horses signify intellectual things, thus the understanding of the doctrinals of good (see 2760-2762, 3217) ; the land of the south stands for those who are in the knowledges of good and truth (n. 1458, 3195) ; the land of the north for those who are in ignorance of good and truth, but in the life of good, in which are the upright Gentiles, among whom when a new church¹² is established, the spirit of God is said to rest. In Jeremiah : *Jehovah, Who brought up and Who led back the seed of the house of Israel out of the north country, and from all the countries whither I had driven them, and they shall dwell in their own land* (xxiii. 8) — where out of the north country signifies from the obscurity of ignorance respecting good and truth. Again : *Shall iron be broken, iron from the north, and brass* (xv. 12). Iron signifies natural truth (n. 425, 426) ; brass signifies natural good (n. 425, 1551). These are said to be from the north, because from the natural, where there is relative obscurity and limitation. That this prophecy does not signify that iron and brass are from the north, is manifest without explanation ; for what could there be of the Divine, yea, what of coherence with what goes before and what follows after, if the meaning were that iron and brass were therefrom?

¹³ In Matthew : *I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob* (viii. 11 : Luke xiii. 29) — where many from the east and the west stand for those who are in the knowledges and the life of good, and those who are in obscurity and ignorance, thus those who are within the church and those who are without ; for that states of good are signified by east and west, was said above. That to sit down with Abraham, and Isaac, and Jacob, signifies to be with the Lord, may be seen above (n. 3305). That in like manner they will come from the east and from the west,

who shall be with the Lord in His kingdom or in His church, is said in the prophets — as in Isaiah: *I will bring thy seed from the east, and gather thee from the west* (xliii. 5). Again: *They shall fear the name of Jehovah from the west, and His glory from the east* (lix. 19). Again: *They shall know from the rising of the sun, and from the setting, that there is none beside Me; I am Jehovah, and there is none else* (xlv. 6). Again: *I will raise up from the north, and he shall come: from the rising of the sun shall he call upon My Name* (xli. 25). Moreover, that such is the sig-¹⁴nification of the east, the west, the south, and the north, may be clearly evident from the construction of the tabernacle; from the encamping and journeying of the sons of Israel; from the description of the land of Canaan; also from the description of the new temple, of the new Jerusalem, and of the new earth. From the construction of the tabernacle, in that all things therein were arranged according to the quarters (Exod. xxxviii), as what was to be at the east and west angle, and what at the south and north angle (Exod. xxvi. 18, 20, 22, 27; xxvii. 9, 12, 14); and that the candlestick over against the table was to be on the side of the tabernacle toward the south, but the table on the north side (Exod. xxvi. 35; xl. 22). From¹⁵ the encamping and journeying of the sons of Israel, also according to the quarters, in that they were to encamp around the tent of the congregation, the tribes of Judah, of Issachar, and of Zebulun, toward the east; the tribes of Reuben, of Simeon, and of Gad, toward the south; the tribes of Ephraim, of Manasseh, and of Benjamin, toward the west; the tribes of Dan, of Asher, and of Naphtali, toward the north (Num. ii. 1 to the end). Also that of the Levites, the Gershonites were to be toward the west, the Kohathites toward the south, the Merarites toward the north; and that Moses, Aaron, and his sons, should be before the tabernacle toward the east (Num. iii. 23-38) — whereby was represented the heavenly order, which in the

Lord's kingdom is according to states of good and truth ; and that toward the south they should sound the alarm for their journeys (Num. x. 6) ; and that as they encamped, 16so also they journeyed (Num. ii. 34). From the description of the land of Canaan, which was first described by Moses as to the boundaries round about, and this at the south angle, at the west angle, the north angle, and the east angle (Num. xxxiv. 2-12) ; afterward when it was given by lot to the tribes (Josh. xv.-xix.) ; from which and also from the most ancient people who dwelt in the land of Canaan, all the places therein became representative and 17significant, according to their situation, distance, and boundaries as to quarters (n. 1607, 1866). From the description of the new temple, of the New Jerusalem, and of the new earth, also according to the quarters in Ezekiel, as that the building of the city was from the south ; and that of the gate of the building, the faces were toward the east, toward the north, and toward the south (xl. 2, 6, 19, 20-46) ; concerning the measure of the temple, and its door toward the north, and toward the south (xli. 11) ; concerning the court toward the north, the east, the south, and the west (xlii. 1, 4, 10, 11, 17-20) ; and that the glory of Jehovah, God of Israel, entered from the way of the east (xliii. 1, 2, 4) ; concerning the gates of the outer court (xli. 1, 2, 4 ; xliv. 1, 9, 10, 19, 20) ; concerning the boundaries of the holy land (xlvii.), toward the north (verses 15-17), toward the east (verse 18), toward the south (verse 19), and toward the west (verse 20) ; and concerning the inheritances according to the quarters for each tribe (xlviii) ; and concerning the gates of the holy Jerusalem, on the the east, the north, the south, and the west (Apoc. xxi. 13). From these things it is clearly manifest that the four quarters of the world, according to which the above holy things, or representatives of what is holy, were arranged, in the internal sense do not signify those quarters, but states of 18good and truth in the Lord's kingdom. That the north

and the west, in the opposite sense, signify what is false and evil, may be evident from the following passages — in Jeremiah: *The Word of Jehovah came unto me the second time, saying, What seest thou? And I said, I see an open caldron; and the face thereof is toward the north. Then Jehovah said unto me, Out of the north evil shall be opened upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith Jehovah; and they shall come (i. 13-15). Again: Set up a standard toward Zion, assemble together, stay not; for I will bring evil from the north, and a great destruction (iv. 6). Again: The voice of a rumor, behold it cometh, and a great commotion out of the north country, to make the cities of Judah a desolation (x. 22). Again: Blow the trumpet in Tekoa . . . for evil looketh forth from the north, and a great destruction. . . . Behold, a people cometh from the north country; and a great nation shall be stirred up from the sides of the earth (vi. 1, 22). Again: Then took I the cup from the hand of Jehovah, and made all the nations to drink . . . Jerusalem, and the cities of Judah, and the kings thereof . . . Pharaoh king of Egypt . . . and all the western throng . . . all the kings of Arabia, and all the kings of the west, that dwell in the wilderness . . . and all the kings of the north, far and near (xxv. 17-20, 24, 26). Again: The swift one shall not flee away, nor the mighty¹⁹ man escape; toward the north, near the shore of the river Euphrates have they stumbled and fallen. Who is this that riseth up like the river? Egypt riseth up like the river . . . for he saith, I will rise up, I will cover the earth; I will destroy the city and the inhabitants thereof. . . . But this is the day of the Lord, Jehovah Zebaoth, a day of vengeance . . . for the Lord Jehovah hath a sacrifice in the north country by the river Euphrates. . . . Egypt is a very fair heifer; destruction out of the north is come. . . . The daughter of Egypt is put to shame; she is delivered into the hand of the people of the north (xlvi. 6-8, 10, 20, 24).*

Again : *Thus saith Jehovah, Behold, waters rise up out of the north and shall become an overflowing stream, and shall overflow the land and the fulness thereof, the city and them*
 20 *that dwell therein* (xlvi. 2). Again : *The word that Jehovah spake against Babylon. . . . For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein* (l. 3). Again : *For, lo, I will stir up and cause to come up against Babylon an assembly of great nations from the north country ; and they shall set themselves in array against her ; from thence she shall be taken. . . . Behold, a people cometh from the north ; and a great nation, and many kings shall be stirred up from the sides of the earth* (i. 9, 41). Again : *Then the heavens and the earth, and all that is therein, shall sing over Babylon, for the spoilers shall come to her from the north* (li. 48). In Ezekiel : *Say unto Gog . . . Thou shalt come from out of thy place, the sides of the north, thou and many people with thee . . . thou shalt come up against My people Israel, as a cloud to cover the land* (xxxviii. 14-16). Again : *Behold, I am against thee, O Gog, the prince . . . I will cause thee to turn about, and leave but the sixth of thee, and will cause thee to come up* from the sides of the north ; and I will bring thee upon the mountains of Israel. . . . Thou shalt fall upon the mountains of Israel . . . upon the faces of the field thou shalt fall* (xxxix. 1, 2, 4, 5). In Zechariah : *Ho, ho, flee from the land of the north, saith Jehovah : for I will spread you abroad as the four winds of the heavens. . . . Ho, Zion, escape, thou that dwellest with*
 21 *the daughter of Babylon* (ii. 6, 7). From this it is manifest what is signified by the north in the opposite sense, namely, falsity from which is evil, and falsity which is from evil. Falsity from which is evil, because it originates in reasoning concerning Divine things and against Divine things from the knowledges which are of the natural man, is called the people of the north out of Egypt ; that Egypt signifies

**Descendere for ascendere.*

such knowledges may be seen above (n. 1164, 1165, 2588). Falsity which is from evil, because it originates in external worship apparently holy, whose interiors are profane, is called the nation of the north out of Babylon; that Babylon signifies external worship may be seen above (n. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326); that it is Babylon also which causes vastation (n. 1327). Both falsity from which is evil and falsity which is from evil, are predicated of Gog, for Gog signifies worship in externals without an internal, and thence idolatrous worship, such as was that of the Jews at all times; that Gog signifies such worship, see above (n. 1151). From the obscurity which ²² is of the natural man, there arises both what is true and what is false; when man suffers himself to be enlightened by the Word from the Lord, then his obscurity becomes lucid, for there is opened an internal way, whereby influx and communication takes place through heaven from the Lord; but when he does not suffer himself to be enlightened by the Word from the Lord, but by his own intelligence, then his obscurity becomes dark, and thus false; for the internal way is closed, and no influx and communication takes place through heaven from the Lord, only of such a sort that he can appear as a man in outward form, through thinking and also speaking from evil and falsity. For this reason with the former the north signifies what is true, but with the latter what is false; for the former ascend from obscurity, that is, are elevated to the light, whereas the latter descend from obscurity, that is, remove themselves from the light; thus the former are carried to the south, but the latter to infernal darkness. That north sig- ²³ nifies the darkness of falsity, and south the light of truth, is clearly manifest in Daniel, where the ram and the he-goat are described, as also the king of the south and the king of the north. Concerning the ram and the he-goat it is said: *I saw the ram pushing with his horn westward, northward, and southward; and no beasts could stand be-*

fore him. . . . A he-goat came from the west over the face of the whole earth. . . . Out of one of his horns came forth a horn, which grew exceedingly toward the south and toward the east, and toward glory (viii. 4, 5, 9). Of the king of the south and the king of the north—the king of the south signifying those who are in knowledges of truth, and the king of the north those who are in falsity—it is thus written: *At the end of years they shall join themselves together; and the daughter of the king of the south shall come to the king of the north to make equitable terms: but her arm shall not obtain strength. . . . But out of a shoot from her roots shall one stand up . . . which shall enter into the fortress of the king of the north . . . and shall prevail . . . and shall carry captive into Egypt. The king of the south shall come into the kingdom . . . and shall come forth and fight with the king of the north. And the king of the north shall return, and shall set forth a multitude greater than the former. . . . There shall many stand against the king of the south. . . . The king of the north shall come . . . and take the fenced cities . . . and shall destroy many things. . . . The king of the south shall war in battle with a great army . . . but shall not stand, for they shall devise devices against him. . . . Afterward he shall return . . . but shall not be as in the former time. . . . The people that know their God shall confirm themselves. . . . And at the time of the end shall the king of the south strive with him, therefore the king of the north shall rush upon him like a whirlwind, with chariot and with horsemen. . . . In the glorious land many shall fall. . . . But tidings out of the east and out of the north shall trouble him: and he shall go forth with great fury . . . he shall come to his end, and none shall help him (chap. xi).* That the king of the south signifies those who are in the light of truth, and the king of the north those who are in shade at first, and afterward in the darkness of falsity, may be evident from all the particulars, as also that thus the state of the church is described, how it is succes-

sively perverted. They are called kings of the south and of the north, because by kings, in the internal sense of the Word, are signified truths, and in the opposite sense falsities (n. 1672, 2015, 2069); and by kingdoms, the things which are of truth and in the opposite sense those that are of falsity (n. 1672, 2547).

3709. *And in thee shall all the families of the ground be blessed.* That this signifies that all the truths of the good of doctrine should be conjoined with good, is evident from the signification of being blessed, as being conjoined (see n. 3504, 3514, 3530, 3565, 3584); from the signification of families, as goods, and also truths of good (n. 1159, 1261); and from the signification of ground, as what is of the church, consequently the doctrine of good and truth in the natural or external man, which man is here represented by Jacob (n. 268, 566, 990, 3671). Hence it is manifest that by these words, "in thee shall all the families of the ground be blessed," is signified that all the truths of the good of doctrine should be conjoined with good. Truths of the good of doctrine are the doctrinals of love to the Lord and of charity toward the neighbor, which are said to be conjoined with good in the natural man, when to know them for the sake of doing them is a pleasure and enjoyment.

3710. *And in thy seed.* That this signifies with truth also, namely, that they would be conjoined therewith, is evident from the signification of seed, as truth (n. 29, 1025, 1447, 1610, 2848, 3373).

3711. *And behold I am with thee.* That this signifies what is Divine; and that *I will keep thee whithersoever thou goest* signifies the Divine Providence, is evident from this, that "I" here is Jehovah, thus the Divine of the Lord; and from the signification of keeping thee whithersoever thou goest, as Providence from the Divine; and because the Lord is treated of, the Divine Providence is signified. By the Divine and the Divine Providence is here meant, that the Lord should make even His natural Divine.

3712. *And will bring thee back to this ground.* That this signifies conjunction with Divine doctrine, is evident from the signification of bringing back, as joining together again; and from the signification of ground, as the doctrine of good and truth in the natural man (see n. 268, 566, 990) — in the present case Divine doctrine, because by the sojourning of Jacob with Laban are represented the interceding means by which the Lord made His natural Divine, and by the bringing back of Jacob, or his return to the land of Canaan, is represented the end of the interceding means, namely, that the Lord had made His natural Divine; thus by the words, I will bring thee back to this
 2 ground, is signified conjunction with Divine doctrine. Divine doctrine is Divine truth, and Divine truth is all the Word of the Lord; Divine doctrine itself is the Word in the supreme sense, in which the Lord alone is treated of; hence Divine doctrine is the Word in the internal sense, in which the Lord's kingdom in the heavens and on earth is treated of. Divine doctrine is also the Word in the literal sense, in which the things that are in the world and upon earth are treated of. And whereas the literal sense contains in it the internal sense, and this the supreme sense, and altogether corresponds thereto by representatives and significatives, therefore also doctrine therefrom is Divine. Since Jacob represents the Lord's Divine natural, he represents also the Word as to the literal sense; for that the Lord is the Word, that is, all Divine truth, is known. The natural of the Word is not otherwise than its literal sense, for this is relatively as a cloud (see the preface to chap. xviii.) ; whereas its rational, or the interior spiritual of the Word, is as the internal sense; and since the Lord is the Word, it may be said that the internal sense is represented by Isaac, but the supreme sense by Abraham. From this it is manifest what is meant by conjunction with Divine doctrine, when it is predicated of the Lord's Divine natural which is represented by Jacob. Nevertheless, these things

are not so in the Lord, for all in Him is Divine good, and not Divine truth, and still less Divine natural truth; but Divine truth is the Divine good as it appears in heaven before the angels, and on earth before men; and although it is an appearing, still it is Divine truth, because it is from the Divine good, as light belongs to the sun, because it proceeds from the sun (see n. 3704).

3713. *For I will not leave thee, until I have done that which I have spoken to thee.* That this signifies that nothing would be wanting, but that it should have effect, may be evident without explication.

3714. Verses 16, 17. *And Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. And he feared, and said, How terrible is this place; this is none other but the house of God, and this is the gate of heaven.* “And Jacob awoke out of his sleep” signifies enlightenment; “and he said, Surely Jehovah is in this place” signifies the Divine in this state; “and I knew it not” signifies in an obscure state. “And he feared” signifies a holy alteration; “and said, How terrible is this place” signifies sanctity of state; “this is none other but the house of God” signifies the Lord’s kingdom in the ultimate of order; “and this is the gate of heaven” signifies the ultimate in which order closes, through which ultimate there is apparently an entrance out of nature.

3715. *And Jacob awoke out of his sleep.* That this signifies enlightenment, is evident from the signification of sleep, as an obscure state in comparison with waking, which is a lucid state; hence to awake out of sleep, in the spiritual sense, is to be enlightened.

3716. *And he said, Surely Jehovah is in this place.* That this signifies the Divine in this state, is evident from the signification of saying, in the historical parts of the Word, as perceiving, of which frequent mention has been made above; and from the signification of place, as state (see n. 1273-1275, 1377, 2625, 2837, 3356, 3387). That Jeho-

vah is the Divine, is evident ; from this it is manifest that by saying, Surely Jehovah is in this place, is signified a perception that the Divine was in this state.

3717. *And I knew it not.* That this signifies in an obscure state, may be evident without explication ; for not to know, or to be ignorant, signifies what is obscure as to the things which are of intellectual sight. From not knowing, or being ignorant, as signifying what is obscure, as also from awaking out of sleep, as signifying to be enlightened, it is manifest what the internal sense of the Word is and what its quality — namely, that the things which are of the literal sense are such as they appear before the external sight, or some other sense, and are also apprehended according to those senses ; whereas the things which are of the internal sense are such as they appear before the internal sight, or some other sense of the internal man. The same things therefore which are contained in the literal sense, and which are apprehended by man according to the external senses, that is, according to things which are in the world, or according to ideas thence derived, are perceived by angels according to the internal senses, that is, according to those things which are in heaven, or according to ideas thence derived. The former and the latter things stand related as things which are in the light of the world to things which are in the light of heaven ; the things which are in the light of the world are dead in comparison with the things which are in the light of heaven ; for in the light of heaven there is wisdom and intelligence from the Lord (see n. 3636, 3643) ; wherefore when those things which are of the light of the world are obliterated or wiped away, there remain those which are of the light of heaven ; thus instead of terrestrial there remain heavenly things, and instead of natural, spiritual. As in the case above, not to know, or to be ignorant, signifies to be in an obscure state concerning good and truth, and to awake out of sleep signifies to be enlightened ; and so in all other cases.

3718. *And he feared.* That this signifies a holy alteration, is evident from the signification of fear, as a holy alteration — as is manifest from what immediately follows, for he says, “How terrible is this place; this is none other but the house of God, and this is the gate of heaven,” in which words it may be evident that there is implied a holy alteration. What fear is in the internal sense, may be seen above (n. 2826). It is in general twofold, fear in what is not holy, and fear in what is holy; fear in what is not holy is a fear in which the wicked are, but fear in what is holy is a fear in which the good are. This latter fear, in which the good are, is called holy fear, and is of admiration respecting the Divine and is also of love. Love without holy fear is like somewhat unsavory, or like food unseasoned with salt, and consequently insipid; but love with fear is like food that is seasoned, but yet does not taste of salt. The fear of love is, lest in any manner the Lord should suffer hurt, or in any manner a neighbor; thus lest in any manner good and truth should suffer hurt, consequently lest the holy of love and faith, and thence of worship, should be injured; but this fear is various, and not the same with one person as with another. In general, as much of love for good and truth as any one has, so much of fear has he lest good and truth should suffer hurt, and yet in the same degree it does not appear as fear; but in proportion as he has less of love for good and truth, in the same proportion he has less of fear for them, and in the same proportion it appears not as love, but as fear, and hence such have fear respecting hell. But where there is nothing of love for good and truth, there is nothing of holy fear, but only fear for the loss of honor, of gain, of reputation on account of good and truth, also of punishment and death; which fear is external, and especially affects the body and natural man, and its thoughts; whereas the former fear, that is, holy fear, especially affects the spirit, or internal man, and its conscience.

3719. *And said, How terrible is this place.* That this signifies holiness of state, is evident from the signification of fear, as a holy alteration (see just above, n. 3718) ; and inasmuch as the word terrible, in the original tongue, is derived from the same expression as fear, it is holiness which is signified thereby ; and whereas fear in the internal sense signifies what is holy, as was just now said above, by the same expression in the original tongue is signified also veneration and reverence, which likewise is holy fear ; and from the signification of place, as state (see above, n. 3716).

3720. *This is none other but the house of God.* That this signifies the Lord's kingdom in the ultimate of order, is evident from the signification of the house of God. Mention is made of the house of God in many passages of the Word, and in the external sense, or according to the letter, it signifies a consecrated building where there is holy worship ; but in the internal sense it signifies the church, and in a more universal sense, heaven, and in the most universal sense, the universal kingdom of the Lord ; in the supreme sense, however, it signifies the Lord Himself as to the Divine Human. In the Word it is sometimes said, the house of God, sometimes the temple, both having a like signification, but with this difference, that it is said the house of God where good is treated of, but the temple where truth is treated of. From this it is manifest that by the house of God is signified the Lord's celestial church, and in a more universal sense the heaven of celestial angels, and in the most universal sense the Lord's celestial kingdom, and in the supreme sense the Lord as to Divine good ; and that by temple is signified the Lord's spiritual church, and in a more universal sense the heaven of spiritual angels, in the most universal sense the Lord's spiritual kingdom, and in the supreme sense the Lord as to Divine truth (see n. 2048). That the house of God signifies the celestial which is of good, and that the temple signifies the spiritual which is of truth, is because house in the Word signifies

good (n. 710, 2233, 2234, 2559, 3128, 3652), and because with the most ancient people it was constructed of wood, for the reason that wood signified good (n. 643, 1110, 2784, 2812) ; whereas temple signifies truth, because it was constructed of stones ; and that stones signify truths, may be seen above (n. 643, 1296, 1298). That wood and stone ² have such signification, is not only evident from the Word where they are mentioned, but also from representatives in the other life ; for they who place merit in good works, appear to themselves to cut wood ; and they who place merit in truths, or in believing they were better acquainted with truths than others, and yet lived bad lives, appear to themselves to cut stones — which things have often been seen by me. From this it was made evident to me what is the signification of wood and stone, namely that wood signifies good, and stone truth ; and also from this experience, that when a wooden house was seen by me, there was instantly presented an idea of good, but when a house of stone was seen, there was presented an idea of truth ; concerning which I was also instructed by angels. For this reason, when mention is made of the house of God in the Word, there is presented to the angels an idea of good, and good of such a quality as is treated of in the series ; and when mention is made of a temple, there is presented an idea of truth, and truth of such a quality as is treated of in the series. From this again it may be concluded, how deep and utterly hidden are the heavenly arcana in the Word. That by the house of God is here signified the ³ Lord's kingdom in the ultimate of order, is because Jacob is treated of, by whom is represented the Lord's Divine natural, as frequently shown above. The natural is in the ultimate of order, for in it all interior things are terminated and are together, and because they are together, and thus things innumerable are viewed together as one, there is relative obscurity there. This relative obscurity has been spoken of several times before.

3721. *And this is the gate of heaven.* That this signifies the ultimate wherein order closes, through which ultimate there is apparently as it were an entrance out of nature, is evident from the signification of gate, as that through which there is going out and coming in. That this is the ultimate in which order closes, is because the natural which is represented by Jacob is treated of. What is meant by gate, is evident from what was said and shown above (n. 2851, 3187), and that the natural is the ultimate of order, is evident from what has been adduced (n. 775, 2181, 2987-3002, 3020, 3147, 3167, 3483, 3489, 3513, 3570, 3576, 3671). That through this ultimate there is apparently as it were an entrance out of nature, is because it is the natural mind in man, through which the things of heaven, that is, of the Lord, flow and descend into nature, and through the same mind the things of nature ascend (n. 3702); but that the entrance is only apparently from nature through the natural mind into things interior, may be evident from
 2 what has been frequently said and shown above. It appears to man that the objects of the world enter through his bodily or external senses, and affect the interiors, and thus that there is an entrance from the ultimate of order into what is within; but that this is a mere appearance and fallacy, is manifest from the general rule, that posterior things cannot flow into prior, or, what is the same, inferior things into superior; or, what is the same, exterior things into interior; or, what is still the same, the things which are of the world and of nature into those which are of heaven and of spirit; for the former are of a grosser nature, and the latter purer; and those grosser things which are of the external or natural man, exist and subsist from those which are of the internal or rational man, and they cannot affect the purer things, but are affected by the purer things. How the case is with this influx, inasmuch as the very appearance and fallacy persuade altogether contrary to it, will by the Divine mercy of the Lord be told hereafter when treating on the

subject of influx. From this, then, it is said that through the ultimate, in which order closes, there is apparently as it were an entrance from nature.

3722. Verses 18, 19. *And Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it. And he called the name of that place Bethel; but the name of the city was Luz at the first.* “And Jacob rose up early in the morning” signifies a state of enlightenment; “and took the stone” signifies truth; “that he had placed for his pillows” signifies with which there was communication with the Divine; “and set it up for a pillar” signifies a holy boundary; “and poured oil upon the head of it” signifies the holy good from which it was derived. “And he called the name of that place Bethel” signifies the quality of the state; “but the name of the city was Luz at the first” signifies the quality of the former state.

3723. *And Jacob rose up early in the morning.* That this signifies a state of enlightenment, is evident from the signification of rising in the morning early, as a state of enlightenment (see n. 3458); for when mention is made of arising in the Word, it implies somewhat of elevation (n. 2401, 2785, 2912, 2927, 3171); and morning signifies the coming of heavenly light, thus in the present case it is elevation from obscurity into light, consequently a state of enlightenment.

3724. *And took the stone.* That this signifies truth, is evident from the signification of stone, as truth (n. 1296, 1298, 3720).

3725. *That he had placed for his pillows.* That this signifies with which there was communication with the Divine, is evident from the signification of pillows, or what is under the neck, as communication of a most general kind — of which see above (n. 3695).

3726. *And set it up for a pillar.* That this signifies a holy boundary, is evident from the signification of a pillar,

of which in what follows. How the case herein is, may be evident from what goes before, namely, that the subject is the order by which the Lord made His natural Divine, and, in a representative sense, how the Lord makes new or regenerates the natural of man. The nature of this order has been often told and shown above, namely, that it is inverted while man is being regenerated and truth is regarded in the first place, and that it is restored when man is regenerated and good is set in the first place, and truth in the last (see n. 3325, 3330, 3332, 3336, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3688). This was represented by the ladder, by which the angels ascended and descended, where it is first said that they ascended, and afterward that they descended (n. 3701). The ascent is now treated of, namely, that it is from the ultimate of order — concerning which see above (n. 3720, 3721) ; in the present verse that it is truth which is the ultimate of order. It is this ultimate which is called a holy boundary, and is signified by the stone which Jacob took and set for a pillar. That truth is the ultimate of order, may be evident from this, that good cannot terminate in good, but in truth, for truth is the recipient of good (n. 2261, 2434, 3049, 3068, 3180, 3318, 2 3387, 3470, 3570). Good in man without truth, or without conjunction with truth, is such good as is in little children, who as yet have nothing of wisdom, because they have nothing of intelligence ; but so far as a child in his advancement to adult age receives truth from good, or so far as truth in him is conjoined to good, so far he becomes a man. From this it is manifest that good is the first thing of order, and truth the last ; and thus it follows that man ought to begin from outward knowledges, which are the truths of the natural man, and afterward from doctrinals, which are the truths of the spiritual man in his natural, in order to be initiated into the intelligence of wisdom, that is, to enter into spiritual life, whereby man becomes man (n. 3504). For example, in order that man as a spiritual man

may love his neighbor, he ought first to learn what spiritual love or charity is, and who is his neighbor. Before he knows this, he may indeed love his neighbor, but as a natural, not as a spiritual man, that is, from natural good, not from spiritual good (n. 3470, 3471); whereas after he has attained this knowledge, then spiritual good from the Lord may be implanted therein; and this is the case with all the rest of what are called knowledges, or doctrinals, or in general truths. It is said that good from the Lord may be im- 3
planted in knowledges, also that truth is the recipient of good. They who have no other idea of knowledges, and also of truths, than that they are abstract things — such an idea as most people have also concerning thoughts — can in no wise apprehend what is meant by good being implanted in knowledges, and by truth being the recipient of good. But it is to be known that knowledges and truths are things no more abstracted from the most pure substances of the interior of man, or his spirit, than sight is abstracted from its organ the eye, or than hearing is abstracted from its organ the ear. There are purer substances, and those real, from which knowledges and thoughts have existence, whose variations of form being animated and modified by an influx of life from the Lord, present them to view, while their agreements and harmonies, in succession or simultaneously, affect the mind, and constitute what is called beautiful, pleasant, and delightful. Spirits themselves are forms, 4
that is, consist of continuous forms, equally with men, but of a purer nature, and not visible to the bodily sight. And because these forms or substances are not visible to the corporeal eye, man at this day apprehends no otherwise than that knowledges and thoughts are abstract things; hence also comes the folly of our age, that men do not believe that they have a spirit within them which is to live after the death of the body, when yet this spirit is a substance much more real than the material substance of its body; yea, if you will believe it, the spirit, after being freed

from corporeal things, is that very purified body, which many say they are to have at the time of the final judgment, when they believe that they shall first rise again. That spirits, or what is the same, souls, have a body, see each other as in clear day, discourse together, hear each other, and enjoy much more exquisite sense than while they were in the body or in the world, may be clearly evident from what has been so abundantly related above from experience.

3727. In regard to the signification of a pillar, as a holy boundary, thus the ultimate of order, it is because in the most ancient times stones were placed at their boundaries, which marked the possession or inheritance of one from that of another, and were for a sign and for a witness that the boundaries were at that place. The most ancient people, who in every object, and in every pillar, thought of something celestial and spiritual (n. 1977, 2995), in these stones also which they set up, thought from them concerning the ultimates in man, and thus concerning the ultimate of order, which is truth in the natural man. The ancients, who were after the flood, received this from the most ancient people, who were before the flood (n. 920, 1409, 2179, 2896, 2897), and began to account those stones holy which were set up in the boundaries, because as we have said, they signified holy truth which is in the ultimate of order. They also called those stones, pillars; and thus it came to pass that pillars were introduced into worship, and that they erected them in the places where they had their groves, and afterward where they had their temples, and also that they anointed them with oil, of which something shall be said in what follows. For the worship of the Ancient Church consisted in the perceptives and significatives of the most ancient people who were before the flood, as is manifest from the numbers just cited. The most ancient people, inasmuch as they spoke with angels and were together with them while on earth, were instructed from heaven that stones signified truth, and that wood signified good (see

above, n. 3720). This is why pillars signify a holy boundary, thus truth, which is the ultimate of order in man ; for the good which flows in through the internal man from the Lord is terminated in the external man, and in the truth that is therein. Man's thought, speech, and action, which are the ultimates of order, are nothing else than truths from good, being the images or forms of good ; for they belong to man's intellectual part, while the good which is in them, and from which they are, belongs to his voluntary part. That pillars were erected for a sign, and for a witness, and ² also for worship, and that in the internal sense they signify a holy boundary, or truth in man's natural, which is the ultimate of order, may be evident from other passages in the Word — as from the following, concerning the covenant between Laban and Jacob : *And now go, let us make a covenant, I and thou ; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. . . . And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil* (Gen. xxxi. 44, 45, 51, 52). That pillar in this passage signifies truth, will be seen in the explication of it. In Isaiah : *In* ³ *that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and swear to Jehovah Zebaoth. . . . In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness unto Jehovah Zebaoth in the land of Egypt* (xix. 18–20). Egypt stands for knowledges which are of the natural man ; altar for Divine worship in general, for the altar was made the primary representative of worship in the second Ancient Church, which began from Eber (n. 921, 1343, 2777, 2811) ; the midst of the land of Egypt stands for the primary and inmost of worship (n. 2940, 2973, 3436) ;

pillar for truth which is the ultimate of order in the natural. That it is in the boundary for a sign, and for a witness, is
 4 manifest. In Moses : *Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar near Mount Sinai, and twelve pillars, according to the twelve tribes of Israel* (Exod. xxiv. 4) — where altar in like manner was representative of all worship, and indeed of good in worship ; while the twelve pillars were a representative of the truth which is from good in worship ; that twelve means all things of truth in one complex, may be seen above (n. 577, 2089, 2129, 2130, 3272) ; that the twelve tribes in like manner signify all things of the truth of the church, will be shown, by the Divine mercy of the Lord,
 5 in the following chapter. Since altars were representative of all the good of worship, and the Jewish Church was instituted that it might represent the celestial church which acknowledged no other truth than what was from good, which is called celestial truth — for it was not willing in the least to separate truth from good, insomuch that it was not willing to name anything of faith or truth, unless it thought concerning good, and this from good (n. 202, 337, 2069, 2715, 2718, 3246) — therefore a representative of truth was established by the stones of the altar, and it was forbidden to represent it by pillars, lest thereby truth should be separated from good, and should be representatively worshipped instead of good. Wherefore it is thus written in Moses : *Thou shalt not plant thee a grove of any tree beside the altar of Jehovah thy God, which thou shalt make thee ; and thou shalt not set thee up a pillar, which Jehovah thy God hateth* (Deut. xvi. 21, 22) ; for to worship truth separate from good, or faith separate from charity, is contrary to the Divine, because contrary to order, and this is signified by the prohibition, “Thou shalt not
 6 set thee up a pillar, which Jehovah thy God hateth.” Nevertheless, that they did set up pillars, and thereby represented those things which are contrary to order, is evident in

Hosea : *Israel . . . according to the multiplying of his fruit, multiplies his altars ; according to the goodness of their land they make goodly pillars . . . but He will overturn their altars ; He shall spoil their pillars* (x. 1, 2). In the First Book of Kings : *Judah did that which was evil in the sight of Jehovah . . . they also built them high places, and pillars, and groves, on every high hill, and under every green tree* (xiv. 22, 23). In the Second Book of Kings : *The sons of Israel . . . set them up pillars and groves on every high hill, and under every green tree* (xvii. 10). Again : *Hezekiah removed the high places, and he brake the pillars and cut down the groves and brake in pieces the brazen serpent that Moses had made : for . . . they did burn incense to it* (xviii. 4). Inasmuch as the Gentiles also had 7 by tradition the belief that the holy of worship was represented by altars and by pillars, and yet they were in evil and falsity, therefore by altars among the nations are signified evils of worship, and by pillars falsities, for which reason it was commanded that they should be destroyed. In Moses : *Ye shall overthrow their altars, and dash in pieces their pillars, and ye shall cut down their groves* (Exod. xxxiv. 13 : Deut. vii. 5 ; xii. 3). Again : *Thou shalt not bow to their gods nor serve them, nor do after their works : but destroying thou shalt destroy them, and breaking thou shalt break in pieces their pillars* (Exod. xxiii. 24). The gods of the nations stand for falsities, their works for evils ; to break in pieces their pillars is to destroy worship from falsity. In Jeremiah : *Nebuchadnezzar the king of Babylon 8 shall break in pieces the pillars of the house of the sun, that is in the land of Egypt, and the houses of the gods of Egypt shall he burn with fire* (xliii. 13). In Ezekiel : *Nebuchadnezzar king of Babylon with the hoofs of his horses shall tread down all thy streets ; he shall slay thy people with the sword, and shall cause the pillars of thy strength to go down to the ground* (xxvi. 11) — speaking of Tyre. Nebuchadnezzar king of Babylon stands for what causes vastation (n. 1327) ;

the hoofs of the horses for the lowest intellectual things, such as are knowledges from mere things of sense — that hoofs are the lowest things will, by the Divine mercy of the Lord, be confirmed elsewhere ; horses stand for intellectual things (n. 2760–2762) ; streets for truths, and in the opposite sense for falsities (n. 2336) ; to tread them down is to destroy the knowledges of truth, which are signified by Tyre ; that Tyre, which is the subject here, means the knowledges of truth, may be seen above (n. 1201) ; to slay the people with the sword, means to destroy truths by what is false. That people is predicated of truth, may be seen above (n. 1259, 1260, 3295, 3581), and that sword means falsity combating (n. 2799). Hence it is manifest what is meant by causing the pillars of strength to come down to the earth. That strength is predicated of what is true and of what is false, is also evident from the Word.

3728. *And poured oil upon the head of it.* That this signifies holy good, is evident from the signification of oil, as the celestial of love, or good (see n. 886, 3009) ; and from the signification of head, as that which is superior, or what is the same, that which is interior. That good is superior, or interior, and truth inferior, or exterior, has been shown above in many places. From this it is manifest what was signified by the ancient rite of pouring oil on the head of a pillar, namely, that truth should not be without good, but from good, thus that good should have dominion, as the head over the body ; for truth without good is not truth, but is a sound void of life, and such that it is dissipated of itself. In the other life also it is dissipated with those who have excelled others in knowing truth, or the doctrinals of faith, and even the doctrinals of love, if they have not lived in good, and thus if they have not retained
 2 truth from good. Hence the church is a church, not from truth separate from good, consequently not from faith separate from charity, but from truth which is from good, or from faith which is from charity. The like is also signified

by what the Lord said to Jacob : *I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto Me* (Gen. xxxi. 13) ; and what is recorded a second time of Jacob : *And Jacob set up a pillar . . . of stone, and he poured out a drink offering thereon, and poured oil thereon* (Gen. xxxv. 14). By pouring out a drink offering on a pillar is signified the Divine good of faith, and by pouring oil upon it, the Divine good of love. Every one may see that to pour oil upon a stone, without a signification of something celestial and spiritual, would be ridiculous and idolatrous.

3729. *And he called the name of that place Bethel.* That this signifies quality of state, is evident from the signification of name and of calling a name, as quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421) ; and from the signification of place, as state (n. 2625, 2837, 3356, 3387). The quality of the state is what is signified by Bethel. Bethel in the original tongue signifies the house of God, and that the house of God is good in the ultimate of order, may be seen above (n. 3720).

3730. *But the name of the city was Luz at the first.* That this signifies the quality of the former state, is evident from the signification of name, as quality — see just above (n. 3729) ; and from the signification of city, as a doctrinal of truth (n. 402, 2268, 2449, 2712, 2943, 3216). Luz in the original tongue signifies recession, thus disjunction, which comes to pass when doctrinal of truth or truth itself is put in the first place, and good is neglected, thus when truth alone is in the ultimate of order. But when truth is together with good in the ultimate of order, then there is no recession or disjunction, but accession or conjunction ; this is the quality of state which is signified by Luz.

3731. Verses 20-22. *And Jacob vowed a vow, saying, If God will be with me and will keep me in this way wherein I walk, and will give me bread to eat, and raiment to put on ; and I return in peace to my father's house, and Jehovah*

shall be to me for God. And this stone, which I have set up for a pillar, shall be God's house; and all that Thou shalt give me, tithing I will tithe it to Thee. "And Jacob vowed a vow, saying" signifies a state of providence; "If God will be with me and will keep me in this way wherein I walk" signifies the Divine continuous; "and will give me bread to eat" signifies even to conjunction with Divine good; "and raiment to put on" signifies conjunction with Divine truth; "and I return in peace to my father's house" signifies even to perfect union; "and Jehovah shall be to me for God" signifies that the Divine natural should also be Jehovah. "And this stone, which I have set up for a pillar" signifies truth which is the ultimate; "shall be God's house" signifies here, as before, the Lord's kingdom in the ultimate of order, in which are things superior as in their house; "and all that Thou shalt give me, tithing I will tithe it to Thee" signifies that He would make all things and each Divine by His own power.

3732. *And Jacob vowed a vow.* That this signifies a state of providence, is evident from the signification of vowing a vow, as in the internal sense willing that the Lord may provide; hence, in the supreme sense, in which the Lord is treated of, a state of providence. That vowing a vow in the internal sense signifies willing that the Lord may provide, is from this, that in vows there is desire and affection that what is willed may come to pass, thus that the Lord may provide. Somewhat also of stipulation is implied, and at the same time somewhat of debt on the part of man, which he takes upon himself if he comes to possess the object of his wish — as here on the part of Jacob, that Jehovah should be to him for a God, and the stone which he set up for a pillar should be the house of God, and that he would tithe all that was given him, if Jehovah would keep him in the way, and would give him bread to eat and raiment to put on, and if he should return in peace to his father's house. From this it is manifest that vows at

that time were special compacts, particularly to acknowledge God for their God, if He would provide for them what they desired, and also to repay Him by some gift, if He would so provide. From these things it is plainly manifest² what was the quality of the fathers of the Jewish nation, as here that of Jacob, who as yet did not acknowledge Jehovah, and was still undetermined in his choice, whether he should acknowledge Him or another for his God. This was peculiar in that nation, even from the time of their fathers, that every one desired to have his own God, and if any one worshipped Jehovah, it was only that he worshipped some god who was called Jehovah, and by that name was distinguished from the gods of other nations; thus their worship, even in this respect, was idolatrous, as the worship of a name alone, even of the name of Jehovah, is nothing but idolatry (n. 1094). The case is the same with those who call themselves Christians, and say they worship Christ, but do not live according to His precepts; they worship Him with idolatry, because they worship His name alone, since it is a false Christ whom they worship — concerning which false Christ, see in Matthew (xxiv. 23, 24 : n. 3010).

3733. *Saying, If God will be with me and will keep me in this way wherein I walk.* That this signifies the Divine continuous, is evident from the signification of God being with any one, and keeping him in the way wherein he walks, as the Divine continuous; for it is predicated of the Lord, Who as to the very essence of life was Jehovah; hence His whole life, from the first of infancy to the last, was the Divine continuous, and this even to the perfect union of the human essence with the Divine.

3734. *And will give me bread to eat.* That this signifies even to conjunction with Divine good, is evident from the signification of bread, as all celestial and spiritual good which is from the Lord, and in the supreme sense the Lord Himself as to Divine good (n. 276, 680, 1798, 2165, 2177,

3464, 3478) ; and from the signification of eating, as being communicated, appropriated, and conjoined (n. 2187, 2343, 3168, 3513, 3596).

3735. *And raiment to put on.* That this signifies conjunction with Divine truth, is evident from the signification of raiment, as truth (n. 1073, 2576), in the present case Divine truth, because the Lord is treated of ; and from the signification of putting on, as being appropriated and conjoined. The nature of the internal sense of the Word may be evident from these and other particulars, namely, that when bread and raiment are treated of in the sense of the letter, and also when it is expressed historically, as here, “If God will give me bread to eat, and raiment to put on,” angels who are with man at the time think not at all of bread, but of the good of love, and in the supreme sense of the Divine good of the Lord ; neither do they think of raiment, but of truth, and in the supreme sense, of the Divine truth of the Lord. Such things as are in the sense of the letter, are to them only objects of thinking concerning things heavenly and Divine ; for such things are the
2 vessels which are in the ultimate of order. Thus when man thinks, while he is under holy influence, concerning bread, as concerning the bread in the Holy Supper, or concerning the daily bread in the Lord’s prayer, then the thought which man has concerning bread, serves the angels who are with him as an object for thinking concerning the good of love which is from the Lord ; for angels do not at all apprehend man’s thought about bread, but instead of this have thought concerning good, for such is the correspondence. In like manner, when man under holy influence thinks about raiment, the thought of angels is about truth ; and so it is with everything else in the Word. Hence it may be evident what is the nature of the conjunction of heaven and earth by the Word, namely, that a man who reads the Word in a holy manner, is by such correspondence conjoined closely with heaven, and through heaven with the Lord,

although man thinks only of those things in the Word which are in the sense of its letter. The holy itself which is then with man, is from an influx of celestial and spiritual thoughts and affections, such as angels have. That there ³ might be such an influx, and thence conjunction of man with the Lord, the Holy Supper was instituted by the Lord, where it is said expressly that the bread and wine are the Lord ; for the body of the Lord signifies His Divine love, and reciprocal love in man such as celestial angels have, and the blood in like manner signifies His Divine love, and reciprocal love in man, but such as spiritual angels have. From this it is manifest how much of the Divine there is in every particular of the Word, notwithstanding man's ignorance as to what it is and what its quality. Yet those who have been in the life of good when in the world, come into the knowledges and perceptions of all those particulars after death, for then they put off earthly and worldly things, and put on heavenly, and in like manner are in a spiritual and celestial idea like that of angels.

3736. *And I return in peace to my father's house.* That this signifies even to perfect union, may be evident from this, that the house of my father, when it is predicated of the Lord, is the Divine Itself in which the Lord was from His very conception, and to return to that house, is to return to the Divine good itself which is called Father. That this good is the Father, may be seen above (n. 3704) ; that to return to that house, is to be united, may be evident. The same was meant by the Lord when He said that He came forth from the Father and was come into the world, and that again He should go to the Father ; that is to say, by coming forth from the Father is meant that the Divine Itself assumed the Human ; by coming into the world, that He was as a man ; and by His going again to the Father, that He should unite the human essence to the Divine essence. This was also meant by these words of the Lord in John : *If ye should behold the Son of man ascending*

where He was before (vi. 62). Again : Jesus knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God . . . said unto them . . . Children, yet a little while I am with you. . . . Whither I go, ye cannot come (xiii. 3, 33). Again : Now I go unto Him that sent Me ; and none of you asketh Me, Whither goest Thou ? . . . It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I go, I will send Him unto you. . . . A little while and ye behold Me not ; and again a little while and ye shall see Me : and because I go to the Father (xvi. 5, 7, 16, 17). Again : I came out from the Father, and am come into the world ; again I leave the world, and go unto the Father (xvi. 28). In these passages, to go to the Father is to unite the human essence to the Divine essence.

3737. *And Jehovah shall be to me for God.* That this signifies that the Divine natural was also Jehovah, may be evident from the series of things in the supreme internal sense, which treats of the union of the Lord's Human with His Divine ; but in order that this sense may appear, thought must be abstracted from the history of Jacob, and kept fixed on the Lord's Divine Human, and in this case on His Divine natural, which is represented by Jacob. The human itself, as has been several times stated, consists of the rational, which is the same as the internal man, and of the natural, which is the same as the external man, and also of the body, which serves the natural as a means or outermost organ of living in the world, and through the natural serves the rational, and moreover through the rational serves the Divine. Inasmuch as the Lord came into the world that He might make the whole human in Himself Divine, and this according to Divine order, and by Jacob is represented the Lord's natural, and by his life of sojourning, in the supreme sense, how the Lord made His natural Divine, therefore here, where it is said, If I shall return in peace to the house of my father, Jehovah shall

be to me for God, is signified the union of the Lord's Human with His Divine, and that as to the Divine natural also He should be Jehovah, by the union of the Divine essence with the Human, and of the Human with the Divine. This union is not to be understood as of two who are distinct from each other, and only conjoined by love, as a father with a son, when the father loves the son and the son the father, or as when a brother loves a brother, or a friend a friend, but it is a real union into one, that they be not two but one — as the Lord also teaches in several places — and because they are one, therefore also the whole Human of the Lord is the Divine Esse or Jehovah (see n. 1343, 1736, 2156, 2329, 2447, 2921, 3023, 3035).

3738. *And this stone, which I have set up for a pillar.* That this signifies that truth which is the ultimate, is evident from what was said above (n. 3724, 3726), where the same words occur.

3739. *Shall be God's house.* That this signifies the Lord's kingdom in the ultimate of order, in which things superior are as in their house, is evident also from what was said above (n. 3720), where the same words occur, and further from what was said in the next number (3721). In respect to this particular, that superior things are in the ultimate of order as in their house, the case is this: such an order has been instituted by the Lord, that things superior flow into things inferior, and therein present an image of themselves in general, and consequently are together therein in a certain general form, and thus in order from the Supreme, that is, from the Lord; from this it is, that the proximate image of the Lord is the inmost heaven, which is the heaven of innocence and peace, where those who are celestial dwell; which heaven, because nearest to the Lord, is called His likeness. The next heaven, namely, that which succeeds and is in an inferior degree, is an image of the Lord, because in this heaven, as in something general, are together presented the things which are in the

superior heaven. The last heaven, which succeeds this again, is similarly placed, for the particular and singular things of the next superior heaven flow into this heaven, and are therein presented in general, and in correspondent
 2 form. The case is similar with man, for he was created and formed to be an image of the three heavens. That in him which is inmost, flows in like manner into that which is inferior, and this in like manner into that which is lowest or last. The natural and corporeal consists of such an influx and concourse into those things which are beneath, and finally into those which are last. In this way there is a connection of last things with the first, without which connection that which is last in order would not subsist a single moment. Thus it is manifest what is meant by superior things being in the ultimate of order, as in their house. Whether we speak of things superior and inferior, or interior and exterior, it is the same, for to man's view things interior appear as superior, and for this reason man places heaven on high, when yet it is in what is internal.

3740. *And all that Thou shalt give me, tithing I will tithe it to Thee.* That this signifies that He made all things whatsoever Divine by His own power, is evident from the signification of giving, when predicated of the Lord, as that He gave to Himself (see n. 3705), thus that it was by His own power; and from the signification of tithing, and of tithes, as goods and truths, which are stored up by the Lord in man's interiors, which goods are called remains (n. 576, 1738, 2280). When these are predicated of the Lord, they are Divine goods and Divine truths, which the Lord procured to Himself by His own power (n. 1738, 1906).

CONTINUATION CONCERNING THE GREATEST MAN,
AND CORRESPONDENCE THEREWITH.

3741. The heavenly kingdom presents the form of one man, because all the things therein correspond to the Only Lord — that is, to His Divine Human — Who alone is Man (see n. 49, 288, 565, 1894). From correspondence with Him, and by being an image and likeness of Him, heaven is called the Greatest Man. From the Divine of the Lord are all the celestial things which are of good, and all the spiritual things which are of truth, in heaven. All the angels there are forms, or substances formed according to the reception of the Divine things which are from the Lord. The Divine things of the Lord received by angels are what are called celestial and spiritual, since in them the Divine life, with the Divine light therefrom, exists and is modified as in its recipients. From this it is that the forms and ² material substances with man are also of such a nature, but in an inferior degree, because grosser and more composite. That these also are forms recipient of celestial and spiritual things, is plainly manifest from signs clearly visible, as from thought, which flows into the organic forms of the tongue, and produces speech ; from the affections of the mind, which present themselves visible in the face ; and from the will, which by the muscular forms flows into actions, and so on. Thought and will, which produce such effects, are spiritual and celestial, whereas the forms or substances which receive them and put them into act, are material ; that these latter were formed altogether for the reception of the former is evident, and thus it is plain that they are from the former, and that unless they were from them, they could not exist such as they are.

3742. That there is only one life, and that from the Only Lord, and that angels, spirits, and men are only recipients of life, has been made known to me by experience

so manifold as to leave not even the least doubt. Heaven itself is in perception that this is so, insomuch that angels manifestly perceive the influx, and also how it flows in, and likewise the fulness and quality of their reception. When they are in a fuller state of reception, they are then in their peace and happiness, otherwise they are in a state of restlessness and a certain anxiety. Nevertheless the life of the Lord is so appropriated to them that they perceive as if they lived from themselves, but yet know that it is not from themselves. The appropriation of the life of the Lord comes from His love and mercy toward the universal human race, in that He wills to give Himself, and what is His, to every one, and that He actually gives, so far as they receive ; that is, so far as they are in the life of good and in the life of truth, as likenesses and images of Him. And since such a Divine effort proceeds continually from the Lord, therefore His life, as was said, is appropriated.

3743. But they who are not in love to the Lord, and in love toward their neighbor, consequently who are not in the life of good and of truth, cannot acknowledge that there is only one influent life, and still less that this life is from the Lord. But all such are indignant, and are even full of aversion, when it is said that they do not live from themselves. It is self-love which causes this ; and what is wonderful, though it is shown them by living experience in the other life that they do not live from themselves, and though being then convinced they say that it is so, yet afterward they persist in the same opinion, and imagine that if they lived from another, and not from themselves, all the enjoyment of their life would perish, not being aware that the reverse is the truth. For this reason the wicked appropriate evil to themselves, because they do not believe that evils are from hell and that good cannot be appropriated to them, because they believe good to be from themselves, and not from the Lord. But yet the wicked, and also those in hell, are forms recipient of life from the Lord, but

such forms that they either reject, or suffocate, or pervert good and truth ; and thus goods and truths, which are from the life of the Lord, become with them evils and falsities. The case herein is like that of the light of the sun, which although single and white, is yet varied as it passes through or flows into various forms, and thence produces beautiful and pleasing colors, as well as those which are not beautiful and not pleasing.

3744. From this it may now be evident what the nature of heaven is, and from what ground heaven is called the Greatest Man. That is to say, the varieties, as to the life of good and truth therein, are innumerable, and are according to the reception of life from the Lord. These varieties have a relation to each other, altogether similar to that which subsists between the organs, members, and viscera in man ; all which are forms in perpetual variety recipient of life from their soul, or rather through their soul from the Lord, and yet, notwithstanding they are in such variety, they together constitute one man.

3745. How great the variety is, and of what nature, may be evident from the variety in the human body. It is known that one organ or member is not like another ; for instance, that the organ of sight is not like the organ of hearing, and that the same is true of the organ of smelling, the organ of taste, and also the organ of touch, which last is diffused throughout the whole body. So also of the members, as the arms, the hands, the loins, the feet, and the soles of the feet ; and also of the viscera which lie hid within, as those of the head, namely, the cerebrum, the cerebellum, the medulla oblongata, and the medulla spinalis, with all the minute organs, viscera, vessels, and fibres, of which they are composed ; also those belonging to the body below the head, as the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, the mesentery, and the kidneys ; and also those which are appropriated to generation in both sexes. One and all of these, it

is known, are dissimilar in form and in function, and so dissimilar that they are entirely different. In like manner there are forms within forms, which also are of such variety that no one form, nor even one particle, is altogether like another, that is, so like that it may be substituted in place of another, without some, even though very small, alteration. These things one and all correspond to the heavens, but in such a manner that the things which are corporeal and material with man are there celestial and spiritual; and they correspond in such way that they have their existence and subsistence therefrom.

3746. In general all these varieties have reference to those things which are of the head, to those which are of the thorax, to those which are of the abdomen, and to those which are of the members of generation; in like manner to the things which are interior and to those which are exterior in each.

3747. I have occasionally conversed with spirits concerning the learned of our age — that they know only the distinction of man into internal and external, and this, not from any reflection on the interiors of thoughts and affections in themselves, but from the Word of the Lord; and that still they are ignorant what the internal man is, and that many even have doubts whether it exists, and also deny its existence, because they do not live the life of the internal man, but that of the external; and that they are much seduced by the appearance respecting brute animals, in their seeming like them as to organs, viscera, senses, appetites, and affections. And it was said that the learned know less about such subjects than the simple, and that still they seem to themselves to know much more; for they dispute about the intercourse of the soul and body, yea about the nature of the soul, what it is; when yet the simple know that the soul is the internal man, and that it is his spirit which is to live after the death of the body; also that it is
2 the real man which is in the body. And further it was said

that the learned, more than the simple, make themselves like brutes, and ascribe all things to nature, and scarcely anything to the Divine ; and still further, that they do not reflect that man, in distinction from brute animals, has a capacity for thinking about heaven, and about God, and thereby of being elevated above himself, consequently of being joined to the Lord by love ; and thus that men cannot but live after death to eternity. And it was added that they are especially ignorant that all things whatsoever belonging to man depend on the Lord through heaven, and that heaven is the Greatest Man, to which things one and all in man correspond, as also all things and each in nature ; and possibly when they shall hear and read these things, they will seem to them like paradoxes, and unless experience confirms them, they will reject them as something fanciful ; in like manner, when they shall hear that there are three degrees of life in man, as there are three degrees of life in the heavens, that is, three heavens ; and that man so corresponds to the three heavens that he is himself in image a little heaven, when he is in the life of good and truth, and by that life an image of the Lord. I 3 have been instructed concerning these degrees of life, that it is the last degree of life which is called the external or natural man, by which degree man is like the animals as to lusts and fantasies ; and that the next degree of life is what is called the internal and rational man, by which man is above animals ; for by that he can think and will what is good and true, and have dominion over the natural man, by restraining and also rejecting its lusts, and the fantasies therefrom ; and moreover, by reflecting within himself concerning heaven, yea, concerning the Divine, which the brute animals are altogether incapable of doing ; lastly, that the third degree of life is what is most unknown to man, though it is that through which the Lord flows into the rational mind, whence he has the faculty of thinking as a man, and also conscience, and perception of what is good and true,

and also elevation by the Lord toward Himself. But these things are remote from the ideas of the learned of this age, who only dispute whether such things be ; and who, so long as they do this, cannot know that they exist, and still less what they are.

3748. There was a certain spirit who, while he lived in the world, had gained great reputation among the vulgar for learning, being of a subtle genius in confirming falsities, but very stupid as regards goods and truths. He imagined, as before in the world, that he knew everything, for such spirits believe themselves to be most wise, and that nothing is hid from them ; and such as they have been in the life of the body, such they remain in the other life. For all things which are of the life of any one, that is, which are of his love and affection, follow him and are in him as the soul is in its body, because he has formed his soul, as regards its quality, from these things. This spirit came to me and conversed with me, and because he was of such a quality, I asked him, Who is the more intelligent, he who knows many falsities, or he who knows a little of truth? He replied, He who knows a little of truth. The reason of his giving this answer was, because he imagined that the falsities which he knew were truths, and thus that he
2 was wise. He afterward wished to reason about the Greatest Man, and about the influx therefrom into the particulars of man ; but as he understood nothing about it, I asked him how he understood that thought, which is spiritual, moves the whole face and exhibits its own expression ; and also moves all the organs of speech, and this distinctly to the spiritual perception of such thought ; and that the will moves the muscles of the whole body, and the thousands of fibres which are dispersed throughout it, to one action, when that which moves is spiritual, and that which is moved is corporeal? But he knew not what answer to give. I conversed further with him on the nature of effort, asking him whether he knew that effort produces actions and mo-

tions, and that all action and motion contains effort, in order to its existence and subsistence? He replied that he did not know this. Wherefore he was then asked, how then he could wish to reason, when he did not even know first principles, in which case reasoning is like scattered dust with no coherence, which falsities dissipate in such a manner that at length one knows nothing, and consequently believes nothing.

3749. A certain spirit came to me at unawares, and flowed into my head. Spirits are distinguished according to their influx into different parts of the body. I wondered who and whence he was; but after he had been silent for some time, the angels who were with me said that he was taken from the spirits with a certain learned man still living in the world, who had gained extraordinary reputation for his learning. Communication was also then given by this intermediate spirit with the thought of that man. I asked the spirit what idea this learned man was enabled to form concerning the Greatest Man, and concerning its influx and consequent correspondence. He said that he could form no idea. He was next asked what idea he had of heaven. He said that he had none at all, except a blasphemous one — as that people there are always playing on musical instruments, such as rustics are wont to make a noise with. And yet he is esteemed above others, and it is believed that he knows what influx is, and what the soul, and what its intercourse with the body; possibly it is also believed that he knows better than other men what heaven is. From this it may be evident of what quality are those at this day who teach others; namely, that from mere scandals they oppose the goods and truths of faith, although they publish the contrary.

3750. What kind of idea of heaven they also have who are believed to have more than ordinary communication therewith, and influx thence, was also shown me to the life. They who appear above the head are those who in the world

were desirous to be worshipped as gods, and with whom self-love was exalted to the utmost height, by degrees of power, and by a consequent imaginary liberty ; they are also deceitful under an appearance of innocence and love to the Lord. They appear on high above the head from a fantasy of height, but still they are beneath the feet in hell.

- 2 One of these spirits let himself down to me ; and it was told me by others that in the world he had been a pope. He conversed with me very courteously, and first concerning Peter and his keys, which he imagined he himself was in possession of. But when he was questioned concerning the power of admitting into heaven whomsoever he pleased, he had so gross an idea of heaven that he represented a kind of door which gave entrance ; and he said that he opened that door to the poor gratis, but that the rich paid according to their ability, and that what they paid was holy. Being asked whether he believed that those whom he had admitted remained there, he said that he did not know, but if not, they went out again. Then it was told him that he could not know their interiors, whether they were worthy, and they might be robbers, who will be in hell. He answered that this was no concern of his, and if they were not worthy, they might be sent out. But he was instructed what is meant by Peter's keys, namely, the faith of love and charity ; and inasmuch as the Lord alone gives such faith, therefore it is the Lord alone who admits into heaven, and that Peter does not appear to any one, and that he is simply a spirit, who has no more power than another. He had no other opinion respecting the Lord than that He ought to be worshipped, so far as He gives such power, but if He should not give it, it was evident that he thought Him no longer an object of worship. Moreover, in conversing with him concerning the internal man, he had a low idea of it.
- 3 The liberty, fulness, and enjoyment of respiration which he enjoyed when he sat upon his throne in the Consistory, and believed that he spoke from the Holy Spirit, was shown me

to the life. He was let into a state similar to that in which he had been when there — for in the other life every one may easily be let into the state of life which he had in the world, since the state of his life remains with him after death — and his respiration was communicated to me, such as he then had. It was free, and attended with enjoyment, slow, regular, deep, filling the breast ; but when he was contradicted, there was somewhat as it were rolling itself and creeping in the abdomen, from the continuation of the respiration ; and when he imagined that what he pronounced was Divine, he perceived it from the respiration being more tacit, and as it were in agreement therewith. It was afterward shown me by whom such popes are gov- 4
erned, namely, by a crowd of sirens who are above the head, who have contracted a nature and life of insinuating themselves into all kinds of affections, with a design of acquiring rule, and of subjecting others to themselves, and of destroying whomsoever they can for the sake of themselves, using for this purpose holiness and innocence as means. They are afraid for themselves, and act cautiously, but when occasion offers, they rush into cruelty without any mercy, in pursuit of their own ends.

CHAPTER TWENTY-NINTH.

3751. By way of preface to the preceding chapter we explained what the Lord foretold concerning the last time of the church (in Matt. chap. xxiv., from the fifteenth to the eighteenth verses). Following this order we have now to unfold before this chapter, the contents of the succeeding verses (19-22), namely, these words: *But wo unto them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on the sabbath. For then shall be great affliction, such as was not since the beginning of the world even until now, neither shall be. And except those days should be shortened there should no flesh be preserved; but for the elect's sake those days shall be shortened.*

3752. What these words signify, no one can ever comprehend unless he be enlightened by the internal sense. That they are not said concerning the destruction of Jerusalem, appears from many things in this chapter, as from this: "Except those days should be shortened, there should no flesh be preserved; but for the elect's sake those days shall be shortened;" and from the following: "After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved; and then shall appear the sign of the Son of man, and they shall see the Son of man coming in the clouds of heaven with power and glory;" and from other passages. That neither are they said concerning the destruction of the world, is also plain from many things in the same chapter, as from those which precede: "He that is on the house-top, let him not come down to take away anything out of

his house, and he who is in the field, let him not return back to take his garments ;” and also from these which are now brought under consideration : “ Pray ye that your flight be not in the winter, neither on the sabbath ;” and from the following : “ Then two shall be in the field, the one shall be taken, the other left ; two shall be grinding at the mill, the one shall be taken, the other left.” But it is manifest that they are said concerning the last time of the church, that is, concerning its vastation, which is then said to be vastated, when there is no longer any charity.

3753. Every one who thinks holily concerning the Lord, and who believes that the Divine was in Him, and that He spoke from the Divine, may know and believe that the above words, like the rest which the Lord taught and spoke, were not spoken of one nation only, but of the universal human race ; and not of its worldly, but of its spiritual state ; and also, that the Lord’s words comprehended the things which are of His kingdom and of the church, for these are Divine and eternal. Whoever believes in this manner, concludes that these words, “ Wo unto them that are with child, and to them that give suck in those days,” do not signify those that are with child and give suck ; and that these words, “ Pray ye that your flight be not in the winter, neither on the sabbath ” do not signify any flight on account of worldly enemies ; and so as to the rest.

3754. In the preceding verses three states of perversion of good and truth in the church were treated of ; in the present verses a fourth state is treated of, which is also the last. Concerning the first state it was shown that it was this, that men began no longer to know what was good and true, but disputed among themselves concerning good and truth, whence came falsities (n. 3354). Concerning the second state, that it was this, that they began to despise good and truth, and also to hold them in aversion, and thus that faith in the Lord was about to expire, according to the degrees in which charity was about to cease (n. 3487,

3488). Concerning the third state, that it was a state of desolation of the church as to good and truth (n. 3651, 3652). Concerning the fourth state, we are now to show that it is that of the profanation of good and truth. That this state is here described, may be evident from all the particulars in the internal sense, which is as follows.

3755. *But wo unto them that are with child, and to them that give suck in those days* signifies those who are imbued with the good of love to the Lord and the good of innocence. "Wo" is a form of expression signifying the danger of eternal damnation; to be with child is to conceive the good of heavenly love; to give suck is also a state of innocence; those days mean the states in which the church
2 then is. *And pray ye that your flight be not in the winter, neither on the sabbath* signifies removal from those things, that it be not done precipitately, in a state of too much cold or of too much heat. Flight is removal from a state of the good of love and innocence, just now spoken of; flight in the winter is removal therefrom in a state of too much cold; cold is when there is aversion to love and innocence, which is induced by the loves of self; flight on the sabbath is removal from them in a state of too much
3 heat; heat is external sanctity, when self-love and the love of the world are within. *For then shall be great affliction, such as was not since the beginning of the world even until now, neither shall be* signifies the highest degree of perversion and vastation of the church as to good and truth, which is profanation; for profanation of what is holy occasions death eternal and much more grievous than any other states of evil, and so much the more grievous as the goods and truths profaned are of an interior kind; and as such interior goods and truths are open and known in the Christian Church, and are profaned, therefore it is said that then shall be great affliction such as was not from the beginning of the world even until now, neither shall be.
4 *And except those days should be shortened, there should no*

flesh be preserved; but for the elect's sake those days shall be shortened signifies the removal of those who are of the church from interior goods and truths to exterior, so that they may still be saved who are in the life of good and truth; by the days being shortened, is signified a state of removal; by no flesh being preserved, is signified that otherwise none could be saved; by the elect are signified those who are in the life of good and truth.

3756. That this is the internal sense of these words might be fully shown — as that by those who are with child, are signified those who first imbibe good; and that by those who give suck, are signified those who imbibe a state of innocence; by flight, removal from good and innocence; by winter, aversion to such goods by self-love possessing the interiors; and by flight on the sabbath, profanation, which has place when there is holiness in externals, and the love of self and the world within. But as the same words and similar expressions occur throughout in what follows, by the Divine mercy of the Lord their signification shall then be shown to be such as is here stated.

3757. As to the profanation of what is holy, however, few know what it is; but it may be evident from what has been said and shown concerning it above, namely, that they can profane holy things who know, and acknowledge, and imbibe good and truth, but not they who do not acknowledge, and still less they who do not know (see n. 593, 1008, 1010, 1059, 3398); thus that they who are within the church can profane holy things, but not they who are without (n. 2051); that they who are of the celestial church can profane holy goods, and that they who are of the spiritual church can profane holy truths (n. 3399); that therefore interior truths were not discovered to the Jews, lest they should profane them (n. 3398); that the gentiles can least of all profane (n. 2051); that profanation is a commixture and conjunction of good and evil, also of truth and falsity (n. 1001, 1003, 2426); that this was signified

by the eating of blood, which was so severely prohibited in the Jewish Church (n. 1003) ; that therefore men are withheld, as far as is possible, from the acknowledgment and faith of good and truth, if they cannot continue therein (n. 3398, 3402) ; and that on this account they are kept in ignorance (n. 301-303), and worship also becomes external (n. 1327, 1328) ; that internal truths are not revealed before the church is vastated, because then good and truth can no longer be profaned (n. 3398, 3399) ; that the Lord therefore then first came into the world (see n. 3398) ; how great danger there is from the profanation of what is holy and of the Word (n. 571, 582).

CHAPTER XXIX.

1. And Jacob lifted up his feet, and went to the land of the sons of the east.

2. And he saw, and behold a well in a field, and behold there three droves of the flock lying by it ; for out of that well they watered the droves ; and a great stone was upon the well's mouth.

3. And all the droves were gathered together thither ; and they rolled the stone from the well's mouth, and watered the flock, and they put the stone again upon the well's mouth in its place.

4. And Jacob said unto them, My brethren, whence are ye ? And they said, Of Haran are we.

5. And he said unto them, Know ye Laban the son of Nahor ? And they said, We know him.

6. And he said unto them, Hath he peace ? And they said, Peace ; and behold, Rachel his daughter cometh with the flock.

7. And he said, Behold as yet the day is great, it is not

time for the cattle to be gathered together : water the flock, and go and feed them.

8. And they said, We cannot, until all the droves are gathered together, and they roll the stone from the well's mouth ; then we water the flock.

9. While he was yet speaking with them, Rachel came with the flock which was her father's, for she was a shepherdess.

10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the flock of Laban his mother's brother, that Jacob came near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11. And Jacob kissed Rachel, and lifted up his voice, and wept.

12. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son ; and she ran, and told her father.

13. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house ; and he told Laban all these things.

14. And Laban said to him, Surely thou art my bone and my flesh. And he dwelt with him a month of days.

15. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? Tell me, what shall be thy reward?

16. And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel.

17. And Leah's eyes were weak, and Rachel was beautiful in form and beautiful in appearance.

18. And Jacob loved Rachel, and he said, I will serve thee seven years for Rachel thy younger daughter.

19. And Laban said, It is better that I should give her to thee, than give her to another man ; abide with me.

20. And Jacob served for Rachel seven years, and they were in his eyes as a few days, in his love for her.

21. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22. And Laban gathered together all the men of the place, and made a feast.

23. And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he went in unto her.

24. And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid.

25. And it came to pass in the morning, that behold it was Leah; and he said unto Laban, What is this that thou hast done unto me? Did not I serve with thee for Rachel? and why hast thou defrauded me?

26. And Laban said, It is not so done in our place, to give the younger before the firstborn.

27. Fulfil this week, and we will give thee her also, for the service which thou shalt serve with me yet seven other years.

28. And Jacob did so, and fulfilled this week, and he gave him Rachel his daughter to wife.

29. And Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid.

30. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31. And Jehovah saw that Leah was hated, and He opened her womb, and Rachel was barren.

32. And Leah conceived and bare a son, and she called his name Reuben, for she said, Because Jehovah hath seen my affliction, for now my man will love me.

33. And she conceived again, and bare a son, and said, Because Jehovah hath heard that I was hated, and hath given me this also; and she called his name Simeon.

34. And she conceived again, and bare a son, and said, Now this time will my man be joined to me, because I have borne him three sons; therefore she called his name Levi.

35. And she conceived again, and bare a son, and she said, This time I will confess Jehovah ; therefore she called his name Judah ; and she stood still from bearing.

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3758. In this chapter in the internal sense the Lord's natural, under the representation by Jacob, is treated of—how the good of truth therein was conjoined with kindred good from a Divine origin, which good is Laban ; at first by affection for external truth, which is Leah, and then by affection for internal truth, which is Rachel.

3759. Afterward by the birth of the four sons of Jacob by Leah is described in the supreme sense, the ascent from external truth to internal good ; but in the representative sense the state of the church, which is such that it does not acknowledge and receive the internal truths which are in the Word, but external truths ; and this being the case, it ascends to interior things according to this order, namely, it first has truth which is said to be of faith ; next practice according to this truth ; afterward charity therefrom ; and lastly celestial love. These four degrees are signified by the four sons of Jacob borne of Leah, namely, Reuben, Simeon, Levi, and Judah.

INTERNAL SENSE.

3760. Verse 1. *And Jacob lifted up his feet, and went to the land of the sons of the east.* “And Jacob lifted up his feet” signifies elevation of the natural ; “and went to the land of the sons of the east” signifies to truths of love.

3761. *And Jacob lifted up his feet.* That this signifies elevation of the natural, is evident from the signification of lifting up, as elevation ; and from the signification of feet, as the natural, of which in what follows. The elevation here

signified is that treated of in this chapter, which is from external truth to internal good ; in the supreme sense it is shown how the Lord elevated His natural even to the Divine, according to order, by ascending from external truth through degrees to internal good ; and in the representative sense, how the Lord makes new the natural of man when He regenerates him, according to a similar order. That the man who in adult age is regenerated, advances according to the order described in the internal sense in this and the following chapters, is known to few, for the reason that few reflect upon it, and also that few at this day can be regenerated. For these are the last times of the church, when there is no longer any charity, consequently not any faith, and this being the case, it is not even known what faith is, although it is in the mouth of all that man is saved by faith. Still less is it known what charity is ; and since these two are known only as terms, and unknown as to essence, it is on this account said that few can reflect upon the order according to which man is made new, or is regenerated, and also that few can be regenerated. Because the natural is here treated of and this is represented by Jacob, it is not said that he arose, and went to the land of the sons of the east, but that he lifted up his feet, both expressions signifying elevation. That arising has this signification, may be seen above (n. 2401, 2785, 2912, 2927, 3171). That it is here said, he lifted up his feet, is because it is said with respect to the natural, for feet signify the natural (n. 2162, 3147). That feet signify the natural, or natural things, is from correspondence with the Greatest Man, which has been spoken of at the close of the preceding chapters, in which Greatest Man they who belong to the province of the feet are those who are in natural light, and but little in spiritual ; consequently the parts under the feet, as the soles and the heels, signify the lowest natural things (see n. 259) ; and the shoe, which is also occasionally mentioned in the Word, signifies the natural corporeal, which is the ultimate (n. 1748).

3762. *And went to the land of the sons of the east.* That this signifies to truths of love, that is, elevation, is evident from the signification of the land of the sons of the east. That Aram, or Syria, was called the land of the sons of the east, is manifest, because thither Jacob betook himself (see n. 3249). That by Syria, in general, are signified knowledges of good, was shown above (n. 1232, 1234), but specifically by Aram Naharaim, or Syria of rivers, are signified knowledges of truth (n. 3051, 3664); here however it is not said that he went to Aram, or Syria, but to the land of the sons of the east, in order to signify what is treated of in this chapter throughout, namely, ascent to truths of love. Those truths are called truths of love which have been elsewhere termed celestial truths, for they are knowledges respecting charity toward the neighbor and love to the Lord; in the supreme sense, in which the Lord is treated of, they are truths of Divine love. Those truths, ² namely, which respect charity toward the neighbor and love to the Lord, must be learned before man can be regenerated, and must also be acknowledged and believed, and so far as they are acknowledged, believed, and imbibed in the life, so far also man is regenerated, and then they are so far implanted in man's natural, in which they are as in their own ground. They are implanted therein first by instruction from parents and teachers, next from the Word of the Lord, afterward by man's own reflection about them; but hereby they are only stored up in the memory of the natural man, having place therein among knowledges, and as yet are not acknowledged, believed, and adopted, unless the life be according to them, for then man comes into affection, and so far as he comes into affection from life, so far they are implanted in his natural, as in their ground. The truths which are not thus implanted, are indeed with man, but only in his memory, as somewhat of mere knowledge, or as historical facts, which conduce to nothing else than that he may talk about them, and by them acquire reputation,

and by this gain wealth and honors ; but in this case they
 3 are not implanted. That by the land of the sons of the
 east are signified truths of love, thus knowledges of truth
 which tend to good, may be evident from the signification
 of sons, as truths (see n. 489, 491, 533, 1147, 2623) ; and
 from the signification of east, as love (n. 101, 1250, 3249).
 Their land is the ground in which they are. That the sons
 of the east are those who are in knowledges of truth and
 good, and consequently in truths of love, may be evident
 also from other passages in the Word — as in the First Book
 of Kings : *The wisdom of Solomon was multiplied more
 than the wisdom of all the sons of the east, and than all
 the wisdom of the Egyptians* (iv. 30) — where by the wis-
 dom of the sons of the east are signified interior knowl-
 edges of truth and good, thus those who are in them ; but
 by the wisdom of the Egyptians is signified outward knowl-
 edge of the same, which is in a lower degree. That by
 Egyptians are signified outward knowledges in general, may
 4 be seen above (n. 1164, 1165, 1462). In Jeremiah : *Thus
 saith Jehovah, Arise ye, go up against Kedar, lay waste the
 sons of the east. Their tents and their flocks they shall
 take ; they shall carry away their curtains, and all their
 vessels, and their camels* (xlix. 28, 29). That by the sons
 of the east are here meant those who are in the knowledges
 of good and truth, is evident from this, that they were to
 take their tents and flocks, also their curtains and all their
 vessels, and likewise their camels ; for by tents are signified
 the holy things of good (n. 414, 1102, 2145, 2152, 3312) ;
 by flocks the goods of charity (n. 343, 2566) ; by curtains
 holy truths (n. 2576, 3478) ; by vessels truths of faith and
 knowledges (n. 3068, 3079) ; by camels knowledges* in
 general (n. 3048, 3071, 3143, 3145). Thus by the sons
 of the east are signified those who are in these things, that
 5 is, who are in the knowledges of good and truth. That the
 wise men from the east who came to Jesus at His birth,

* Or, faculties of knowing.

were of those who were called the sons of the east, may be evident from this, that they were in the knowledge that the Lord was about to be born, and that they knew of His coming by a star which appeared to them in the east, of whom it is thus written in Matthew : *When Jesus was born in Bethlehem of Judea . . . behold there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews ? for we have seen His star in the east, and are come to worship Him* (ii. 1, 2). That among the sons of the east, who were of Syria, such prophetic knowledge had existed from ancient times, is evident from Balaam's prophecy concerning the Lord's coming, in Moses : *I see Him, but not now ; I behold Him, but not nigh : there shall come forth a star out of Jacob, and a sceptre shall rise out of Israel* (Num. xxiv. 17). That Balaam was from the land of the sons of the east, or from Syria, is plain from these words : *Balaam took up his parable, and said, From Syria hath Balak brought me . . . from the mountains of the east* (Num. xxiii. 7). These wise men who came to Jesus at His birth are called magi,* but wise men were so called at that time, as is evident from many passages — as Gen. xli. 8 : Exod. vii. 11 : Dan. ii. 27 ; iv. 6, 7 : 1 Kings iv. 30 ; and from the prophets throughout. That sons of 6 the east in the opposite sense signify knowledges of evil and falsity, thus those who are in them, is evident in Isaiah : *The envy of Ephraim shall depart, and the enemies of Judah shall be cut off . . . they shall fly on the shoulder of the Philistines toward the sea, and together shall they spoil the sons of the east* (xi. 13, 14). In Ezekiel : *Against the sons of Ammon . . . Behold, I have delivered thee to the sons of the east for a possession, and they shall set their encampments in thee* (xxv. 3, 4). And in the Book of Judges : *When Israel sowed, and Midian came up, and Amalek, and the sons of the east ; they came up against him* (vi. 3). Midian stands for those who are in falsity because not in

* Translated "magicians" in the passages cited.

the good of life (n. 3242) ; Amalek for those who are in falsities by which they fight against truths (n. 1679) ; the sons of the east for those who are in the knowledges of falsity.

3763. Verses 2, 3. *And he saw, and behold a well in a field, and behold there three droves of the flock lying by it; for out of that well they watered the droves, and a great stone was upon the well's mouth. And all the droves were gathered together thither; and they rolled the stone from the well's mouth, and watered the flock, and they put the stone again upon the well's mouth in its place.* "And he saw" signifies perception; "and behold a well" signifies the Word; "in a field" signifies for the churches; "and behold there three droves of the flock lying by it" signifies the holy things of the churches and of doctrinals; "for out of that well they watered the droves" signifies that knowledge was therefrom; "and a great stone was upon the well's mouth" signifies that it was closed. "And all the droves were gathered together thither" signifies that all the churches and their doctrinals were therefrom; "and they rolled the stone from the well's mouth" signifies that they opened it; "and watered the flock" signifies that therefrom was doctrine; "and they put the stone again upon the well's mouth in its place" signifies that meanwhile it was closed.

3764. *And he saw.* That this signifies perception is evident from the signification of seeing, as perceiving, concerning which more will be said in what follows in this chapter, at verse 32, when treating of Reuben, who was so named from seeing.

3765. *And behold a well.* That this signifies the Word, is evident from the signification of a well, as the Word, and also doctrine from the Word (n. 2702, 3096, 3424). The Word is here called a well, because the natural is treated of, which regarded in itself apprehends the Word only as to the literal sense; whereas the Word is called a fountain

when the rational is treated of, by which the Word may be perceived according to the internal sense.

3766. *In a field.* That this signifies for the churches, is evident from the signification of field, as being the church as to good (n. 2971). The church in the Word is signified by land, by ground, and by field, but with a difference. The reason that field signifies the church, is that the church like a field receives the seeds of good and truth; for the church has the Word, from which those seeds are; hence also it is, that whatever is in a field signifies also that which is of the church, as sowing, reaping, standing corn, wheat, barley, and other things, and this also with a difference.

3767. *And behold there three droves of the flock lying by it.* That this signifies the holy things of churches and of doctrinals is evident from the signification of three, as what is holy (n. 720, 901); and from the signification of droves of the flocks, as those things which are of the church, thus doctrinals; specifically, flock signifies those who are within the church, and learn and imbibe the goods which are of charity and the truths which are of faith, and then a shepherd signifies one who teaches those things; but in general flock signifies all those who are in good, thus who belong to the Lord's church in the universal world; and inasmuch as all these are by doctrinals introduced into good and truth, therefore also by flock are signified doctrinals. For the things which make a man's quality, and the man himself who is of this quality, are understood in the internal sense by the same expression; for the subject, which is man, is understood from that by virtue of which he is man. For this reason it has been repeatedly said that names signify things, and also signify those to whom such things ap-
pertain — as that Tyre and Zidon signify the knowledges of good and truth, and also those who are in such knowledges; and that Egypt signifies outward knowledge, and Ashur reasoning, but at the same time are understood those who are in the knowledge and reasoning, and so in other

cases. Speech however in heaven among angels is by things, without an idea of persons, thus by universals, and this for the reason that thus they comprehend things innumerable, but especially because they attribute all good and truth to the Lord, and to themselves nothing ; whence the ideas of their speech are not determined to any but the Lord alone. From these things it is now manifest whence it is that flock is said to signify churches, and also doctrinals. Doves of a flock are said to be lying by the well, because doctrinals are from the Word. That a well means the Word, was said just above (n. 3765).

3768. *For out of that well they watered the doves.* That this signifies that knowledge was therefrom, that is, from the Word, is evident from the signification of a well, as the Word (n. 3765) ; and from the signification of watering, or making to drink, as being instructed (n. 3069) ; and from the signification of doves, as the knowledge of doctrinals (see n. 3767). Hence it is evident that by watering the doves out of the well, is signified that the knowledge of the doctrinals of good and truth is from the Word. In what now follows concerning Jacob, the Lord is the subject in the supreme sense, how He made His natural Divine, and in this chapter the initiation ; and in the internal representative sense those who are being regenerated, how the Lord renews their natural man, and in this chapter the initiation ; therefore the subject here is the Word and doctrine therefrom, for by doctrine from the Word is initiation and regeneration. And inasmuch as these things are signified by a well and by three doves of the flock, therefore these are mentioned historically, which would have been too trifling to have been mentioned in the Divine Word, unless they had signified such things. What they involve may be evident, namely, that all knowledge and doctrine of good and
 2 truth is from the Word. The natural man indeed may know, and also perceive, what good and truth are, but only natural and civil good and truth ; spiritual good and truth

he cannot know, for this must come from revelation, thus from the Word. For example, a man may know from the rational which every one has, that his neighbor ought to be loved, and that God ought to be worshipped ; but how the neighbor is to be loved, and how God is to be worshipped, thus what is spiritual good and truth, can be known only from the Word — as that good itself is the neighbor, consequently, they who are in good, and this according to the good in which they are ; and that good is the neighbor, because the Lord is in good, and that thus in the love for good the Lord is loved. In like manner, they who have ³ not the Word cannot know that all good is from the Lord, and that it flows in with man, and causes affection for good, and that this affection is called charity ; neither can they who have not the Word know who is the God of the universe, and that it is the Lord is hidden from them, when yet the inmost of affection or charity, consequently the inmost of good, must look to Him. From this it is manifest what spiritual good is, and that it can be known only from the Word. With regard to the Gentiles, so long as they are in the world they do not indeed know this, but still, while they live in mutual charity with one another, they are from that in such faculty that in the other life they can be instructed on such subjects, and also easily receive and imbibe instruction (see n. 2589–2604).

3769. *And a great stone was upon the well's mouth.* That this signifies that it was closed, namely, the Word, may be evident without explication. The Word is said to be closed when it is understood only as to the sense of the letter, and when all which is in that sense is assumed for doctrine. And it is still more closed when those things are acknowledged for doctrinals which favor the lusts of self-love and the love of the world, since these especially roll a great stone upon the mouth of the well, that is, close up the Word ; and then mankind do not know, neither do they desire to know, that there is any interior sense in the Word,

when yet they may see this from many passages where the sense of the letter is unfolded as to the interior sense ; and also from the doctrinals received in the church, to which by various explications they refer all the sense of the letter
 2 of the Word. What is meant by the Word being closed, may be evident especially from the Jews, who explain all things and each according to the letter, and thence believe that they are chosen before all nations on the face of the earth, and that the Messiah will come to bring them into the land of Canaan, and exalt them above all nations and peoples of the earth ; for they are immersed in terrestrial corporeal loves, which are such that they altogether close up the Word as to interior things. Therefore also they do not as yet know whether there is any heavenly kingdom, whether they shall live after death, what the internal man is, nor even that there is anything spiritual ; still less do they know that the Messiah has come to save souls. That the Word is closed up as regards them, may be sufficiently evident also from this, that though they live among Christians, still they do not receive the least thing of their doctrinals — according to what is written in Isaiah : *Say to this people, Hearing, hear ye, and do not understand ; and seeing, see ye, and do not perceive. Make the heart of this people fat, and their ears heavy, and blind their eyes. . . . And I said, Lord, how long ? And He said, Until the cities be waste without inhabitant, and the houses without man, and the ground be wasted to desolation* (vi. 9–11 : Matt.
 3 xiii. 14, 15 : John xii. 40, 41). For so far as man is immersed in self-love and the love of the world, and in the lusts thereof, so far the Word is closed up to him ; for those loves have self for an end, which end kindles a natural lumen, but extinguishes heavenly light, so that men see acutely the things which are of self and the world, and not at all the things which are of the Lord and His kingdom ; and when this is so, they may indeed read the Word, but it is with the end of gain in honors and wealth, or for ap-

pearance's sake, or from a liking and a habit of reading thence acquired, or from piety, and still not from a purpose of amending the life. To such persons the Word is closed in various manner, to some so that they have no desire at all to know anything but what their doctrinals dictate, whatever these may be. For example : should any one say that the power of opening and shutting heaven was not given to Peter, but to the faith of love, which faith is signified by Peter's keys, inasmuch as self-love and the love of the world oppose, they in no wise acknowledge it. And should any one say that saints ought not to be worshipped, but the Lord alone, neither do they receive this. Or if any one should say that by the bread and wine in the Holy Supper is understood the Lord's love toward the whole human race, and the reciprocal love of man to the Lord, this they do not believe. Or should any one assert that faith is of no avail, unless it be the good of faith, that is, charity, this they explain inversely ; and so in other cases. They who are such, cannot at all see nor are willing to see the truth which is in the Word, but abide obstinately in their own dogma ; and are not even willing to hear that there is an internal sense, wherein is the sanctity and glory of the Word, and even when they are told that it is so, they loathe the bare mention of it, from aversion. Thus the Word is closed up, when yet it is such that it is open even into heaven, and through heaven to the Lord, and is only closed in respect to man, so far as he is in the evils of self-love and the love of the world as to the ends of life, and in principles of falsity therefrom. From this it may be evident what is signified by a great stone being upon the well's mouth.

3770. *And all the droves were gathered together thither.* That this signifies that all churches and their doctrinals are therefrom, is evident from the signification of droves, as churches, and also the doctrinals which are of churches (see n. 3767, 3768). That these are from the Word, is signified by being gathered together thither.

3771. *And they rolled the stone from the well's mouth.* That this signifies that they opened it, is evident from what was said above (n. 3769), concerning the signification of a great stone upon the well's mouth, as that the Word was closed up. Thus it is manifest that their rolling the stone from the well's mouth, signifies that they opened it.

3772. *And watered the flock.* That this signifies that doctrine was therefrom, is evident from the signification of watering, or making to drink, as instructing (see n. 3069, 3768); and from the signification of flock, as those who are in the goods and truths of faith (n. 343, 3767). Thus watering the flock is instructing out of the Word, consequently doctrine.

3773. *And they put the stone again upon the well's mouth in its place.* That this signifies that meanwhile it was closed up, is evident from what has been said (n. 3769, 3771), concerning the stone upon the well's mouth. In respect to this, that the Word is opened to the churches, and that it is afterward closed up, the case is this: in the beginning, when any church is established, the Word is at first closed to the men of it, and afterward opened, the Lord so providing; and thus they learn that all doctrine is founded on these two precepts, that the Lord is to be loved above all things, and the neighbor as themselves. When these two precepts are regarded as the end, then the Word is opened; for all the law and the prophets, that is, the whole Word, so depend on them that all things are from them and thus all have reference to them. And whereas the men of the church are in the principles of truth and good, they are enlightened in all the things which they see in the Word, for the Lord through angels is then present with them, and teaches them, although without their knowing it, and also
2 leads them into the life of truth and good. This may be evident also from the examples of all churches, in that they were such in their infancy, and they worshipped the Lord from love, and loved their neighbor from the heart. But in

process of time churches remove themselves from these two precepts, and turn aside from the good of love and charity to those things which are said to be of faith, thus from life to doctrine ; and so far as they do this, so far the Word is closed. This is what is signified in the internal sense by these words : “ Behold a well in a field, and behold there three droves of the flock lying by it ; for out of that well they watered the droves ; and a great stone was upon the well’s mouth. And all the droves were gathered together thither ; and they rolled the stone from the well’s mouth, and watered the flock, and they put the stone again upon the well’s mouth in its place.”

3774. Verses 4-6. *And Jacob said unto them, My brethren, whence are ye ? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor ? And they said, We know him. And he said unto them, Hath he peace ? And they said, Peace ; and behold, Rachel his daughter cometh with the flock.* “ And Jacob said unto them ” signifies the truth of good ; “ My brethren, whence are ye ? ” signifies charity there, from what origin. “ And they said, Of Haran are we ” signifies from good of a common stock. “ And he said unto them, Know ye Laban the son of Nahor ? ” signifies whether they have good of this stock. “ And they said, We know him ” signifies affirmation. “ And he said unto them, Hath he peace ? ” signifies is not that from the Lord’s kingdom ? “ And they said, Peace ” signifies affirmation ; “ and behold, Rachel his daughter ” signifies affection for interior truth ; “ cometh with the flock ” signifies interior doctrinals.

3775. *And Jacob said unto them.* That this signifies the truth of good, is evident from the representation of Jacob, as the Lord’s Divine natural, concerning which see above. Inasmuch as all things and every thing, wherever they are, have relation to good and truth (see above, n. 3166, 3513, 3519), so also have those which are in the natural ; and because good and truth in the natural, when man is being

regenerated, is in a different state in the beginning from what it is in the progress and in the end, therefore by Jacob is represented the natural as to truth and good according to the state, here as to truth of good. But to explain in detail these various things in every case, would be to render the subject obscure, especially with those who have not a distinct idea concerning truth and good, and still less concerning truth by which is good, and truth which is from good.

3776. *My brethren, whence are ye?* That this signifies charity there, from what origin? is evident from the signification of brethren, as those who are in good, and thence as good itself, consequently charity (see n. 367, 2360, 3303, 3459); and from the signification of whence are ye? as from what origin? From this it is also manifest that what in the sense of the letter involves question and is determined to persons, in the internal sense falls into an idea undetermined to any person; for the histories of the letter vanish in heaven with angels, when they leave man and enter heaven. Thence it may be evident how the case is with Jacob's question to the men of Haran, *My brethren, whence are ye?* that it signifies charity there, from what origin?

z With these things the case is thus: charity whose external form appears as charity, is not always charity in the internal form. Of what quality it is and whence it is, is known from its end. Charity which comes from a selfish or worldly end, is not charity in its internal form, neither ought it to be called charity; but charity which regards for its end the neighbor, the general good, heaven, and thus the Lord, is charity itself, and has in it an affection for doing good from the heart, and enjoyment of life therefrom which in the other life becomes blessedness. It is of the greatest importance to know this, in order that man may know what the Lord's kingdom in itself is. Inquiry concerning this charity, or, what is the same thing, concerning this good, is now treated of in these verses; and here it is

first inquired from what origin was charity there — which is signified by, My brethren, whence are ye?

3777. *And they said, Of Haran are we.* That this signifies from good of a common stock, is evident from the signification of Haran, as collateral good of a common stock (n. 3612).

3778. *And he said unto them, Know ye Laban the son of Nahor?* That this signifies whether they had the good of his stock, is evident from the representation of Laban, as collateral good of a common stock (see n. 3612, 3665); and from the representation of Nahor, as that common stock, from which is the good represented by Laban; that to know, in the internal sense, signifies to be therefrom, is manifest from the series. How the case is with the representation of collateral good by Nahor, Bethuel, and Laban, shall be briefly told. Terah, who was the father of three sons, Abram, Nahor, and Haran (Gen. xi. 27), represents the common stock from which the churches were; Terah himself indeed was an idolater, but representatives do not regard the person but the thing (n. 1361). And because the representative Jewish Church commenced in Abraham, and was renewed with his posterity by Jacob, therefore Terah and his three sons took on the representation of churches — Abram the representation of a genuine church, such as is with those who have the Word; but Nahor his brother the representation of a church such as is with Gentiles who have not the Word. That the Lord's church is spread throughout the whole world, and exists also among Gentiles who live in charity, is manifest from what has been shown here and there concerning the Gentiles. This is then ² the reason that by Nahor, his son Bethuel, and Bethuel's son Laban, is represented collateral good of a common stock, that is, good in which they are who are of the Lord's church among the Gentiles. This good differs in this respect from good of a common stock in a direct line of descent, in the truths not being genuine which are conjoined with their

good, but most of them external appearances, which are called fallacies of the senses ; for these Gentiles have not the Word whereby they may be enlightened. Good indeed in its essence is simply one, but it receives its quality from the truths implanted in it, and thereby becomes various. The truths which appear as truths to the Gentiles, are in general that they should worship some God, from whom they seek their good, and to whom they attribute it, and so long as they live in the world, they do not know that this God is the Lord ; also that they should adore their God under images, which they account holy ; besides many other things. Nevertheless, these things are no hindrance to their being saved equally with Christians, provided they live in love to their God, and in love toward the neighbor ; for thus they have the faculty of receiving interior truths in the other life (see n. 932, 1032, 1059, 2049, 2051, 2284, 2589-2604, 2861, 2863, 3263). From this it is manifest what is here meant by collateral good of a common stock. That by Nahor are represented those out of the church, who are in a brotherhood by virtue of good, may be seen above (n. 2863, 2866, 2868) ; that by Bethuel is represented good of the Gentiles of the first class (n. 2865, 3665), and by Laban affection for external or corporeal good, and properly collateral good of a common stock (n. 3612, 3665).

3 With this good the case is, that first of all it serves man as a means of procuring to himself spiritual good, for it is external corporeal, and grounded in external appearances, which in themselves are fallacies of the senses. In childhood man acknowledges no other for truth and good, and although he is taught what internal good and truth are, still he has no other idea concerning them than a corporeal one ; and because such is the first idea, therefore such good and truth are the first means by which interior truths and goods are introduced. This is the arcanum which is here represented by Jacob and Laban.

3779. *And they said, We know him.* That this signifies affirmation, may be evident without explication.

3780. *And he said unto them, Hath he peace?* That this signifies, is not that from the Lord's kingdom? namely, that good, is evident from the signification of peace, of which in what follows. In the historical sense inquiry is made concerning Laban, whether he hath peace, but in the internal sense it is concerning the good which is represented by Laban. That Laban represents collateral good of a common stock, that is, such good as is among the Gentiles, who are in the general church, that is, in the Lord's kingdom, may be seen just above (n. 3778). From this it is manifest what is signified by the words—is not that from the Lord's kingdom? In regard to peace, it signifies in the ² supreme sense the Lord Himself, and hence in the internal sense His kingdom, and is the Lord's Divine inmost affecting the good in which are those who are there. That these things are signified by peace in the Word, may be evident from many passages—as in Isaiah: *Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom* (ix. 6, 7)—where Prince of Peace manifestly means the Lord, and the increase of His government and peace mean the things which are in His kingdom, thus His kingdom itself. Again: *The work of justice shall be peace, and the labor of justice quietness and security for ever; and My people shall dwell in a habitation of peace* (xxxii. 17, 18)—in which passage the Lord's kingdom is treated of, where peace, quietness, and security succeed each other; a habitation of peace stands for heaven. Again: *The angels of* ³ *peace weep bitterly; the paths are laid waste, the wayfaring man hath ceased* (xxxiii. 7, 8). Angels of peace stand for those who are in the Lord's kingdom, thus for the kingdom itself, and in the supreme sense the Lord; the paths being laid waste, and the wayfaring man ceasing, signifies

that there is no longer truth in any place. That paths and ways are truths, see above (n. 627, 2333). Again: *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that saith unto Zion, Thy God * reigneth* (lii. 7) — where he that bringeth good tidings and publisheth peace, stands for the Lord's kingdom. Again: *The mountains shall depart, and the hills be removed; but My mercy shall not depart from thee, neither shall the covenant of My peace be removed* (liv. 10). Again: *The way of peace have they not known; and there is no judgment in their goings* (lix. 8). In Jeremiah: *I will take away My peace from this people, saith Jehovah, even mercy*
 4 *and compassion* (xvi. 5). Again: *The folds of peace are laid waste, because of the burning of the anger of Jehovah* (xxv. 37). Again: *The prophet who prophesieth of peace, when the word of the prophet † shall come to pass, then shall the prophet be known, that Jehovah hath sent him* (xxviii. 9). Again: *I know the thoughts that I think toward you, saith Jehovah, thoughts of peace* (xxix. 11). So in Haggai: *The glory of this latter house shall be greater than of the former . . . for in this place will I give peace* (ii. 9). And in Zechariah: *They shall be a seed of peace: the vine shall give her fruit, and the earth shall give her increase, and the heavens shall give their dew* (viii. 12). In David: *Keep integrity ‡ and behold the upright, because at the end that man hath peace* (xxxvii. 37). In Luke: *Jesus saith to His disciples, Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: but if not, it shall turn to you again* (x. 5, 6). In John: *Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you* (xiv. 27). Again: *Jesus said, These things have I spoken*

* The Latin has *Rex*, but elsewhere *Deus* — as n. 8331.

† *Jehovae*; but elsewhere *prophetæ*, in accordance with the Hebrew — as A. E. n. 624.

‡ Elsewhere, *Mark the perfect man* — as A. C. n. 612.

unto you, that in Me ye may have peace (xvi. 33). In all 5 these passages peace in the supreme sense signifies the Lord; and in a representative sense it signifies His kingdom, and good from the Lord therein, thus the Divine which flows into good, or into affections for good, which also causes joy and happiness from the inmost. From this it is manifest what is meant by these words of the benediction, *Jehovah lift up His countenance upon thee and give thee peace* (Num. vi. 26); and what by the salutation used of old, Peace be unto you; and the same addressed by the Lord to the apostles (John xx. 19, 21, 26). See also what is said concerning peace elsewhere (n. 92, 93, 1726, 2780, 3170, 3696).

3781. *And they said, Peace.* That this signifies affirmation may be evident without explication, for it is an affirmative reply.

3782. *And behold, Rachel his daughter.* That this signifies affection for interior truth, is evident from the representation of Rachel, as affection for interior truth; and of Leah, as affection for exterior truth, of which in what follows.

3783. *Cometh with the flock.* That this signifies interior doctrinals, is evident from the signification of flock, as the church, and also doctrinals (see n. 3767, 3768, 3772), in the present case interior doctrinals, because it is said of Rachel, that she came with a flock.

3784. Verses 7, 8. *And he said, Behold, as yet the day is great, it is not time for the cattle to be gathered together: water the flock, and go and feed them. And they said, We cannot, until all the droves are gathered together, and they roll the stone from the well's mouth; then we water the flock.* "And he said, Behold as yet the day is great" signifies that now the state was advancing; "it is not time for the cattle to be gathered together" signifies that the goods and truths of the churches and of doctrinals could not as yet be gathered into one; "water the flock and go

and feed them" signifies instruction still given therefrom to a few. "And they said, We cannot, until all the droves are gathered together" signifies that they ought to be together; "and they roll the stone from the well's mouth" signifies that thus the things of the Word are discovered; "then we water the flock" signifies that then they are instructed.

3785. *And he said, Behold as yet the day is great.* That this signifies that the state was now advancing, is evident from the signification of day, as state (n. 23, 487, 488, 493, 893, 2788, 3462); that, Behold as yet it is great, means that it is advancing, is manifest from the series.

3786. *It is not time for the cattle to be gathered together.* That this signifies that the goods and truths of the churches and of doctrinals could not yet be gathered into one, is evident from the signification of time, as state in general (n. 2625, 2788, 2837, 3254, 3356); from the signification of being gathered together, as being in one; and from the signification of cattle, as in general the goods and truths of churches and of doctrinals. That cattle in general have this signification, is because animals in the rituals of the representative church and in the Word, signify affections for good or for truth — as may be evident from what has been shown above (n. 45, 46, 142, 143, 246, 714, 715, 2679, 2697, 2979, 3203, 3502, 3508, 3510, 3665, 3699, 3701).

2 The case is the same in general with the church at its establishment; the doctrinals of good and truth must be collected into one, for it is on these that it is built. Doctrinals have also a connection with and mutual respect to each other, and therefore, unless they are first collected into one, there will be a defect, and what is lacking must be supplied by man's rational, and how blind and illusive this is, in spiritual and Divine things, while its conclusions are from itself, has been abundantly shown above. For this reason the Word, which contains all the doctrinals of good and truth, has been given to the church. In this the case is the same with the church in general as it is with the church in

particular with the man who is being regenerated, for he is the church in particular. That the doctrinals of good and truth, which belong to the church, must needs first be together in man before he is regenerated, has been shown above. This then is what is signified in the internal sense, by "Behold as yet the day is great, it is not time for the cattle to be gathered together."

3787. *Water the flock, and go and feed them.* That this signifies instruction still given therefrom to a few, is evident from the signification of watering the flock, as instructing from the Word (n. 3772); and from the signification of the words "go and feed them," as life and doctrine therefrom. That going signifies life, see above (n. 3335, 3690); and that feeding signifies doctrine, see also above (n. 343), and in what follows. The arcanum which here lies hid, is, that there are few who ever arrive at a full state — concerning which state see above (n. 2636) — and thus who can be regenerated.

3788. *And they said, We cannot, until all the droves are gathered together.* That this signifies that they ought to be together, is evident from the signification of gathering, as being made into one, or being together, as above (n. 3786); and from the signification of droves, as doctrinals (n. 3767, 3768). What these words imply, may be evident from what was said above (n. 3786, 3787).

3789. *And they roll the stone from the well's mouth.* That this signifies that thus the things which are of the Word are discovered, is evident from the signification of rolling away the stone, as being discovered (n. 3769, 3771, 3773); and from the signification of the well, as the Word (n. 3424, 3765).

3790. *Then we water the flock.* That this signifies that in this case they are instructed, is evident from the signification of watering the flock, as instructing (n. 3772, 3787). This is also manifest from what goes before.

3791. Verses 9—11. *While he was yet speaking with*

them, Rachel came with the flock which was her father's, for she was a shepherdess. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the flock of Laban his mother's brother, that Jacob came near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. "While he was yet speaking with them" signifies thought on the occasion; "Rachel came with the flock" signifies affection for the interior truth which is of the church and of doctrine; "which was her father's" signifies from good as to origin; "for she was a shepherdess" signifies that affection for interior truth teaches what is in the Word. "And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother" signifies the acknowledgment of affection for that truth, from what origin it was; "and the flock of Laban his mother's brother" signifies the church and doctrine therefrom; "that Jacob came near, and rolled the stone from the well's mouth" signifies that the Lord from natural good has opened the Word as to its interiors; "and watered the flock of Laban his mother's brother" signifies instruction. "And Jacob kissed Rachel" signifies love toward interior truths; "and lifted up his voice, and wept" signifies the ardor of love.

3792. *While he was yet speaking with them.* That this signifies thought on the occasion, is evident from the signification of speaking in the historical parts of the Word, as thinking (see n. 2271, 2287, 2619). That it was thought on that occasion, is manifest, because at the very time when he was speaking with them, or, what is the same thing, while he was yet speaking with them, Rachel came.

3793. *Rachel came with the flock.* That this signifies affection for the interior truth which is of the church and of doctrine, is evident from the representation of Rachel, as affection for interior truth; and from the signification of flock, as the church and also doctrine (n. 3767, 3768, 3783.)

That it may be known how it is with the representation of Rachel, as affection for interior truth, and of Leah, as affection for exterior truth, a few words shall be said. The natural, which is represented by Jacob, consists of good and truth, and in this natural, as in each and everything in man, yea in universal nature, there ought to be a marriage of good and truth. Without the marriage of good and truth nothing is produced, all production and all effect being therefrom. In the natural with man at his birth, the marriage of good and truth does not exist, because man alone is not born into Divine order; there is indeed the good of innocence and of charity, which in first infancy flows in from the Lord, but there is no truth with which that good may be coupled. As he advances in years, this good, which in infancy was insinuated into him by the Lord, is drawn in toward the interiors, and is there kept by the Lord, that by it may be tempered the states of life, which he afterward puts on. Thus man without the good of his infancy and of his first childhood, would be worse and more fierce than any wild beast. When this good of infancy is drawn in, then evil succeeds and enters into man's natural, with which evil falsity couples itself, and there is effected in him a conjunction, and as it were a marriage, of evil and falsity. In order therefore that man may be saved, he must be regenerated, and evil must be removed, and good from the Lord insinuated, and according to the good which he receives, truth is insinuated into him, for the purpose of effecting the coupling, or as it were the marriage of good and truth. These are the things which are represented by Jacob, and by his two wives, Rachel and Leah. Jacob therefore now puts on the representation of the good of the natural, and Rachel the representation of truth; but because all conjunction of truth with good is wrought by affection, it is affection for truth to be coupled with good, which Rachel represents. Moreover in the natural, as in the rational, there is an interior and an exterior; Rachel

represents affection for interior truth, and Leah affection for exterior truth. Laban, who is their father, represents good of a common stock, but collateral good, as was said ; which good is that which in a collateral line corresponds to the truth of the rational, which is signified by Rebekah (see n. 3012, 3013, 3077). Hence the daughters from that good represent affections in the natural, for these are as daughters from that good as from a father. And as these affections are to be coupled with natural good, they represent affections for truth ; the one affection for interior truth, and
 3 the other affection for exterior truth. With respect to the regeneration of man as to his natural, the case is altogether similar as with Jacob and the two daughters of Laban, Rachel and Leah. Whoever, therefore, is able to see and apprehend the Word here according to its internal sense, sees this arcanum discovered to him. No one however can see this, but he who is in good and truth. Whatever perception others may have of things therein relating to moral and civil life, and however intelligent they may thus appear, they can still see nothing of this sort so as to acknowledge it, for they do not know what good and truth are, imagining evil to be good and falsity to be truth ; wherefore as soon as good is mentioned, an idea of evil is presented, and when truth is mentioned, an idea of falsity is presented ; consequently they perceive nothing of what is contained in the internal sense, but on the first hearing a darkness arises, which extinguishes the light.

3794. *Which was her father's.* That this signifies from good as to origin, is evident from the representation of Laban, who is here the father, as collateral good of a common stock (see n. 3612, 3665, 3778) ; and also from the signification of father, as good (n. 3703).

3795. *For she was a shepherdess,* or one that feedeth. That this signifies that affection for interior truth teaches what is in the Word, is evident from the signification of shepherd, or one that feedeth, as one who leads and teaches

(n. 343) ; and from the representation of Rachel, who in the present case is she, as affection for interior truth (see just above, n. 3793). That it is from the Word, is because she came to the well with the flock ; and that the well signifies the Word may be seen above (n. 3765). Moreover, it is affection for interior truth which teaches ; for from affection, a church is a church, and a shepherd a shepherd. That a shepherd, and one that feeds, in the Word signifies those who lead and teach, is because a flock signifies those who are led and taught, consequently it signifies churches, and also doctrines of the church (n. 3767, 3768, 3783). That shepherd and flock have such a signification is well known in the Christian world, for so they who teach and they who learn are called, and therefore it is needless to confirm this from the Word.

3796. *And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother.* That this signifies the acknowledgment of affection for that truth, from what origin it was, is evident from the signification of seeing, as here acknowledging, as is manifest from the series ; and from the representation of Rachel, as affection for interior truth (see n. 3793). “The daughter of Laban his mother's brother” implies its origin, namely, that it was from collateral good, which was joined in brotherhood with rational truth represented by Rebekah, the mother of Jacob. With 2 affections for truth and good, the case is this : genuine affections for truth and good which are perceived by man, are all from a Divine origin, because from the Lord ; but in the way, as they descend, they go off into various and diverse streams, and there form to themselves new sources ; for as they flow into affections not genuine, and spurious, and into affections for evil and falsity in man, they are varied accordingly. In the external form these affections often present themselves like the genuine, but in the internal form they are of this spurious character. The sole characteristic from which they are known, is their end ; if as to end they

are for the sake of self or the world, then those affections are not genuine ; but if as to end they are for the sake of the good of the neighbor, the good of societies, the good of country, and especially if for the good of the church and the good of the Lord's kingdom, then they are genuine, since they are for the sake of the Lord, inasmuch as the

3 Lord is in those goods. It is therefore the part of a wise man to know the ends that are with him. Sometimes it appears as if his ends were for self, when yet they are not, for man is such that in everything he reflects upon himself, and this from custom and habit. But if any one desires to know the ends in himself, let him attend only to the enjoyment which he perceives in himself from the praise and glory of self, and to the enjoyment which he perceives from use separate from self ; if he perceives this latter enjoyment, he is then in genuine affection. He should also attend to the various states in which he is, for states themselves very much vary the perception. These things man may explore in himself, but in others he cannot, for the ends of every one's affection are known to the Lord alone. Thus the Lord said : *Judge not that ye be not judged ; condemn not, that ye be not condemned* (Luke vi. 37) ; for a thousand persons may appear to be in like affection as to truth and good, and yet every one is in an affection unlike as to origin,

4 that is, as to end. That the end determines the quality of affection, namely, that it is genuine, or spurious, or false, is because man's end is his life itself ; for that is held for an end by man which is of his life, or what is the same, which is of his love. When the good of his neighbor, the general good, the good of the church and of the Lord's kingdom, is the end, then man as to his soul is in the Lord's kingdom, thus in the Lord ; for the Lord's kingdom is nothing else than a kingdom of ends and uses for the good of the human race (see n. 3645). Angels themselves who are with man are solely in his ends. So far as man is in such an end as that in which the Lord's kingdom is, so far angels

are delighted with him, and conjoin themselves with him as with a brother ; but so far as man is in the end of self, so far angels retire, and evil spirits from hell draw near, for in hell no other end rules. From these things it may be evident how important it is to explore and know from what origin affections are, which can only be known from the end.

3797. *And the flock of Laban his mother's brother.* That this signifies the church and doctrine therefrom, is evident from the signification of flock, as the church and doctrine (n. 3767, 3768, 3783). That here also Laban is called his mother's brother, is because thereby is likewise signified acknowledgment in respect to origin, as just above.

3798. *That Jacob came near, and rolled the stone from the well's mouth.* That this signifies that the Lord from natural good uncovered the Word as to things interior, is evident from the representation of Jacob, as the Lord's Divine natural, as shown before, and here as to the good therein ; and from the signification of rolling the stone from the well's mouth, as uncovering the Word as to its interiors (n. 3769, 3771, 3773, 3789). That the supreme internal sense here is, that the Lord from natural good uncovered the Word as to interiors, is because Jacob here represents good in the natural ; for Jacob takes on the representation of good, inasmuch as now truth was to be adjoined thereto by the affection which Rachel represents—see just above (n. 3775, 3793) ; and that from good the Word is uncovered as to its interiors (n. 3773). That the Word is uncovered from good, is very manifest, since every one, from the love in which he is, sees the things which are of that love, and what he sees he calls truths, because they are in agreement with that love. There is in every one's love the light of his life, for love is like a flame from which light issues ; such therefore as the love or flame is, such is its light of truth. They who are in the love of good can see what is of that love, consequently the truths which are in the

Word, and this according to the measure and quality of their love of good ; for then light or intelligence flows in from heaven, that is, through heaven from the Lord. For this reason it is that, as was said above, no one can see and acknowledge the interiors of the Word unless he is in good as to life.

3799. *And watered the flock of Laban his mother's brother.* That this signifies instruction is evident from the signification of watering the flock, as instruction — concerning which see above (n. 3772). That Laban is here a third time called his mother's brother, is because the origin is pointed out from which was the flock and Rachel, that is, the doctrine and affection of interior truth.

3800. *And Jacob kissed Rachel.* That this signifies love toward interior truths, is evident from the signification of kissing, as union and conjunction from affection — concerning which see above (n. 3573, 3574) — consequently love, because love, regarded in itself, is union and conjunction from affection ; and from the representation of Rachel, as affection for interior truth (n. 3793). Hence it is manifest that by Jacob kissed Rachel, is signified love toward interior truths.

3801. *And lifted up his voice, and wept.* That this signifies the ardor of love, is evident from the signification of lifting up the voice and weeping, as the ardor of love ; for weeping is of sorrow, and is of love, and is the highest degree of each.

3802. Verses 12, 13. *And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son ; and she ran, and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house ; and he told Laban all these things.* “And Jacob told Rachel that he was her father's brother” signifies the affinity of the good which is Jacob, and of the good which is Laban ; “and that he was Re-

bekah's son " signifies conjunction of affinities ; " and she ran, and told her father " signifies acknowledgment by interior truths. " And it came to pass, when Laban heard the tidings of Jacob his sister's son " signifies acknowledgment of good which had affinity ; " that he ran to meet him " signifies agreement ; " and embraced him " signifies affection ; " and kissed him " signifies initiation ; " and brought him to his house " signifies to conjunction ; " and he told Laban all these things " signifies from truths.

3803. *And Jacob told Rachel that he was her father's brother.* That this signifies the affinity of the good which is Jacob, and of the good which is Laban, is evident from the signification of telling, as making known ; and from the representation of Jacob, as good — concerning which see above ; and from the representation of Rachel to whom it was made known, as affection for interior truth (n. 3793) ; and from the signification of brother, who is here Jacob, as good (n. 367, 2360, 3303, 3459) ; and from the signification of father, who is here Laban, as also good (n. 3703). From this, and from the series, it is manifest that by Jacob's telling Rachel that he was her father's brother, is signified the affinity of the good which is Jacob, and of the good which is Laban. But to explain the affinity itself, and thence the conjunction of the two by affection for interior truth, which is Rachel, would be to make the subject more obscure, since few know what the good of the natural is, and that this is distinct from the good of the rational, and what is the collateral good of a common stock, and also what affection for interior truth is. He who has not acquired to himself some idea concerning these things by his own investigation, receives but a faint, if any, idea from description ; for a man receives only so much from others, as he either has of his own, or acquires to himself by looking into the matter in himself ; the rest passes away. It is enough to know that there are innumerable affinities of good and truth, and that according to them are the heavenly

² societies (see n. 685, 917, 2739, 3612). That Jacob calls himself the brother of Laban, when yet he was his sister's son, is because all are brethren from good ; and for the same reason Laban in his turn calls Jacob brother (verse 15). It is good which makes consanguinity, and which conjoins ; for good is of love, and love is spiritual conjunction. This is the reason that in the ancient churches all those who were in good were called brethren, and even in the Jewish Church ; but inasmuch as this church esteemed all others vile, and supposed themselves alone to be the chosen, they called only those brethren who were born Jews, and all others companions or strangers. The primitive Christian Church also called all brethren who were in good, and afterward only those who were within their own congregation. But the name of brother was at length lost among Christians, together with good, and when truth succeeded in place of good, or faith in place of charity, then they could no longer from good call one another brethren, but neighbors. This is also the effect of the doctrine of faith without the life of charity, that brotherhood with one of lower station than themselves seems to be beneath them ; for brotherhood with them does not derive its origin from the Lord, and thence from good, but from self, and thence from honor and gain.

3803½. *And that he was Rebekah's son.* That this signifies conjunction of affinities, may be evident without explication ; for it was Rebekah who was the mother of Jacob, and the sister of Laban, from whom was the conjunction.

3804. *And she ran, and told her father.* That this signifies acknowledgment by interior truths, is evident from the signification of running and telling, as affection for making known, in the present case from acknowledgment ; and from the signification of her father, as the good which is signified by Laban. That the acknowledgment was by interior truths, is represented by Rachel, who signifies affection for interior truth. From this it results that by

these words is signified acknowledgment by interior truths. The case herein is this: the good which Jacob represents, which is the good of the natural, like all good in general, is known and acknowledged as to its existence, but not as to its quality, except by truths; for good receives its quality from truths, and thus by truths is known and acknowledged. Good does not become the good which is called the good of charity, until truths are implanted in it, and such as are the truths that are implanted in it, such good does it become. For this reason the good of one person, though it ² appear precisely similar to that of another, is yet not the same; and with all persons whatsoever in the universe the good of one is different from that of another. It is as with human faces, in which the affections are most especially portrayed, and none are exactly alike throughout the whole human race. Truths themselves constitute as it were the face of beauty, the good of which is from the form of truth, but good is what affects. Such are all angelic forms, and such would man be if from interior life he were in love to the Lord, and in charity toward his neighbor. He was created into such forms, because into the likeness and image of God; and such forms are they who are regenerated, as to their spirits, however they appear as to the body. From this it may be evident what is meant by good being acknowledged by interior truths.

3805. *And it came to pass, when Laban heard the tidings of Jacob his sister's son.* That this signifies acknowledgment of good which had affinity, is evident in like manner from what results from the signification of these words in the internal sense; it is reciprocal acknowledgment which is thus described. The subject here, as is manifest, is the election of good, which election precedes the marriage of good and truth.

3806. *That he ran to meet him.* That this signifies agreement, is evident from the signification of running to meet, as agreement, for it looks to conjunction — of which

in what follows. Agreement or similitude, as is known, conjoins.

3807. *And embraced him.* That this signifies affection is evident from the signification of embracing, as affection; for interior affection falls into that gesture, every affection having gestures in the body which correspond. That affection in general is expressed by embracing, is well known.

3808. *And kissed him.* That this signifies initiation, is evident from the signification of kissing, as conjunction from affection (see n. 3573, 3574, 3800); and here initiation into that conjunction, for initiation is preceding conjunction.

3809. *And brought him to his house.* That this signifies to conjunction is evident from the signification of bringing to a house, as to himself; for man himself, in the internal sense, is called a house (n. 3128, 3142, 3538); and this from good, which properly is a house (n. 2233, 2234, 3652, 3720). In the present case therefore it means to the good which is represented by Laban; wherefore by bringing to his house is here signified conjunction. Here in the internal sense, is fully described the process of the conjunction of natural good which is Jacob, with collateral good which is Laban. There are these five things which constitute that process, namely, mutual acknowledgment, agreement, affection, initiation, and conjunction. Mutual acknowledgment was signified by Rachel's running and telling her father, and by Laban's hearing the report of Jacob his sister's son (n. 3804, 3805); agreement was signified by Laban's running to meet him (n. 3806); affection by Laban's embracing him (n. 3807); initiation by his kissing him (n. 3808); and conjunction by his bringing him to his house, as here stated.

3810. *And he told Laban all these things.* That this signifies from truths, that is, that acknowledgment, agreement, affection, initiation, and conjunction were therefrom, is evident from the series, and also from the words explained

according to the internal sense, whereof this is the conclusion — see what was said just above (n. 3804.)

3811. Verses 14, 15. *And Laban said to him, Surely thou art my bone and my flesh. And he dwelt with him a month of days. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? Tell me, what shall be thy reward?* “And Laban said to him, Surely thou art my bone and my flesh” signifies conjoined as to truths and as to goods. “And he dwelt with him a month of days” signifies a new state of life. “And Laban said unto Jacob, Because thou art my brother” signifies because they have consanguinity from good; “shouldest thou therefore serve me for nought? Tell me, what shall be thy reward” signifies that there should be a medium of conjunction.

3812. *And Laban said to him, Surely thou art my bone and my flesh.* That this signifies conjoined as to truths and as to goods, is evident from the signification of the words, “thou art my bone and my flesh,” as conjunction. The ancients had this form of speaking concerning those who were of one house, or of one family, or in some relationship — my bone and my flesh (see n. 157); and hence by these words is signified conjunction. The reason why it is as to truths and as to goods, is, that all spiritual conjunction is effected by these, and all natural conjunction has relation to the same. Moreover, by bone and flesh is signified man's proprium, by bone his intellectual proprium, and by flesh his voluntary proprium; thus by bone the proprium as to truth, for this is of the intellect; and by flesh the proprium as to good, for this is of the will (n. 148, 149). In regard to the proprium in general, it is twofold, ² the one infernal, the other heavenly. Man receives the infernal proprium from hell, and the heavenly proprium from heaven, that is, through heaven from the Lord; for all evil, as also falsity therefrom, flows in from hell; and all good, as also truth therefrom, flows in from the Lord. This man

knows from the doctrine of faith, but scarcely one in ten thousand believes it. For this reason man appropriates to himself, or makes his own, the evil which flows in from hell, and the good which flows in from the Lord does not affect him, consequently is not imputed to him. That man does not believe that evil flows in from hell, and good from the Lord, is because he is in self-love, which love carries this with it, insomuch that it is exceedingly indignant when it is said that everything is received by influx. From this it comes about that all man's proprium is nothing but evil (see n. 210, 215, 694, 731, 874-876, 987, 1023, 1044, 1047). But when man believes that evil is from hell, and good from the Lord, it is because he is not in self-love, but in love toward his neighbor and in love to the Lord, for this love involves that belief. Thus it is that man receives from the Lord a heavenly proprium, concerning which see above (n. 155, 164, 731, 1023, 1044, 1937, 1947, 2882, 3 2883, 2891). This proprium in each sense is signified by bone and flesh; and consequently by bones in the Word is signified truth, and in the opposite sense falsity, and by flesh good, and in the opposite sense evil. That this is the signification of bones, may be evident from the following passages — In Isaiah: *Jehovah shall lead thee continually, and satisfy thy soul in drougths, and shall make strong thy bones; that thou mayest be like a watered garden* (lviii. 11) — where making strong the bones signifies vivifying the intellectual proprium, that is, enlightening with intelligence, whence it is said, that thou mayest be like a watered garden. That garden signifies intelligence, may be seen above (see n. 100, 108, 1588). Again: *Then ye shall see, and your heart shall rejoice, and your bones shall flourish like the grass* (lxvi. 14) — where by bones flourishing like the grass, 4 the like is signified as above. In Jeremiah: *Her Nazarites were whiter than snow, they were fairer than milk; their bones were more ruddy than gems, a sapphire was their polishing; their form is darker than blackness, they are not*

known in the streets ; their skin cleaveth to their bones, it is withered, it is become like wood (Lam. iv. 7, 8). Nazarite stands for the celestial man (n. 3301) ; whiter than snow and fairer than milk, for being in celestial truth, and because this truth is from the love of good, it is said that their bones were more ruddy than gems. Whiteness and fairness are predicated of truth (n. 3301), ruddiness of good (n. 3300), gems of truths which are from good (see n. 114) ; by their skin cleaving to their bone, is described a changed state as to the celestial things of love, namely, that there was no flesh on the bones, that is, no longer any good ; for then all truth becomes like skin which cleaves to the bone ; it is withered and become like wood. In Eze- 5
kiel : Utter a parable against the rebellious house, and say unto them, Thus saith the Lord Jehovih, Set on the caldron, set it on, and also pour water into it : gathering the pieces thereof into it, every good piece, the thigh and the shoulder ; fill it with the choice bones ; taking the choice of the flock ; and let there be also a fire of bones under it . . . let the bones also be boiled in the midst of it (xxiv. 3-5) — where pot signifies violence offered to good and truth, wherefore it is called a city of bloods (verse 6) ; the pieces, the good piece, the thigh, and the shoulder gathered into it, are flesh, by which are meant goods ; the choice bones with which the pot was filled, stand for truths, a fire of bones for affection for truth, the bones being boiled in the midst of it, for violence offered to truths. That in this parable are hidden Divine arcana, every one may see, and also that these arcana can in no wise be known, unless it be known what is signified in the internal sense by pot, by pieces, by thigh and shoulder, by choice bones, by a fire of bones, and by boiling. In Micah : *Is it not for you to know judgment ? who hate the good, and love the evil ; who pluck off their skin from off them, and their flesh from off their bones ; who have eaten the flesh of My people, and have flayed their skin from off them ; and have broken their bones, and have di-*

- vided them as into the pot, and as flesh within the caldron*
- 6 (iii. 1-3) — where the signification is the same. In Eze-
kiel: He carried me out in the spirit of Jehovah, and set me
down in the midst of the valley, which was full of bones.
. . . And He said unto me . . . Shall these bones live ?
. . . He said unto me, Prophecy over these bones, and say
unto them, O ye dry bones, hear the word of Jehovah; thus
saith the Lord Jehovah unto these bones, Behold, I will cause
breath to enter into you, that ye may live; I will lay sinews
upon you, and will cause flesh to come up upon you, and
cover you with skin, and put breath in you that ye may live.
I prophesied . . . and the bones came together, bone to its
bone; and I beheld, and lo, there were sinews upon them,
and flesh came up, and skin covered them above; and there
was no breath in them . . . and breath came into them, and
they revived, and stood up upon their feet (xxxvii. 1, 3-8,
 10). The subject here in general is the establishment of
 the church among the Gentiles; and in particular, the re-
 generation of man: dry bones stand for the intellectual
 proprium, which is inanimate before it receives the life of
 good from the Lord, but is thereby animated or made alive;
 the flesh which the Lord causes to come up upon the bones,
 is the voluntary proprium, which is called the celestial pro-
 prium, and thus signifies good; breath is the Lord's life
 which, when it flows into man's good that from proprium
 seems to itself to will and to do, vivifies that good, and
 from good the truth, and out of the dry bones there is made
 7 a man. In David: *All my bones are out of joint; my heart*
is become like wax. . . . I can number all my bones. . . .
They have parted my garments among them, and upon my
vesture have they cast lots (Ps. xxii. 14, 17, 18) — where
 the subject is the Lord's temptations as to Divine truths,
 which were the Lord's proprium, and hence are called my
 bones, and as to Divine good, which was the Lord's pro-
 prium, and hence is called my heart. That heart signifies
 good may be seen above (n. 3313, 3635); and because

bones signify these truths, the numbering of which is desiring to dissipate them by reasonings and falsities, therefore also it immediately follows that they parted my garments, and cast lots upon my vesture, for garments also signify truths, but exterior (n. 297, 1073, 2576); dividing them and casting lots upon the vesture, involves the like—as also in Matthew (xxvii. 35). Again: *My soul exulteth in Jehovah; it shall be glad in His salvation. All my bones shall say . . . Who is like unto Thee* (Ps. xxxv. 9, 10) — where it is manifest that bones in the spiritual sense are the intellectual proprium. Again: *Thou shalt cause me to hear joy and gladness; the bones which Thou hast bruised shall exult* (Ps. li. 8) — where the exulting of the bones which were bruised, signifies recreation by truths after temptations. As bone signified the intellectual proprium, or proprium as 8 to truth, and in the supreme sense the Divine truth which was the Lord's proprium, it was for this reason ordained as a statute of the passover, that they should not break a bone of the paschal lamb — as is thus expressed in Moses: *In one house shall it be eaten; thou shalt not carry forth of the flesh abroad out of the house; neither shall ye break a bone thereof* (Exod. xii. 46). And in another place: *They shall not leave of it until the morning, nor break a bone thereof* (Num. ix. 12). Not to break a bone, in the supreme sense, signifies not to violate truth Divine, and in the representative sense, not to violate the truth of any good whatever; for the quality of good and the form of good are from truths, and truth is the support of good, as bones are of flesh. That the Word, which is Divine truth 9 itself, vivifies the dead, was represented by the man reviving, and standing upon his feet, who when cast into the sepulchre of Elisha, touched his bones (2 Kings xiii. 21); that Elisha represented the Lord as to truth Divine, or the Word, may be seen above (n. 2762). That bones in the opposite sense signify falsity which is from proprium, is manifest from the following passages — In Jeremiah: *In*

that time . . . they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their sepulchres ; and they shall spread them before the sun, and the moon, and all the host of heaven, which they had loved, and which they had served (viii. 1, 2). In Ezekiel : I will lay the carcasses of the sons of Israel before their idols, and I will scatter your bones round about your altars (vi. 5). In Moses : God who brought him forth out of Egypt ; he hath as it were the strength of an unicorn : he shall eat up the nations his adversaries, and shall break their bones, and shall destroy their arrows (Num. xxiv. 8). In the Second Book of Kings : Josias the king brake in pieces the pillars, and cut down the groves, and filled their places with the bones of men. . . . He took the bones out of the sepulchres, and burned them upon the altar, that he might defile it. . . . He sacrificed all the priests of the high places, who were there, upon the altars, and burned men's bones upon them (xxiii. 14, 16, 20). In Moses : The soul which hath touched in the open field one that is slain with the sword, or one dead, or the bone of a man, or a sepulchre, shall be unclean seven
10 *days (Num. xix. 16, 20). Since bones signify falsities, and sepulchres the evils in which they are, and since hypocrisy is evil appearing outwardly as good, but inwardly defiled with things false and profane, therefore the Lord says in Matthew : Wo unto you, Scribes and Pharisees, hypocrites ! for ye make yourselves like unto whited sepulchres, which outwardly indeed appear beautiful, but inwardly are full of dead men's bones and of all uncleanness ; even so ye also outwardly appear just unto men, but inwardly ye are full of hypocrisy and iniquity (xxiii. 27, 28). From these passages it is now manifest that by bones is signified the intellectual proprium, both as to what is true and as to what is false.*

3813. In regard to flesh, it signifies in the supreme sense

the proprium of the Lord's Divine Human, which is Divine good, and in a respective sense the voluntary proprium of man, vivified by the proprium of the Divine Human, that is, by His Divine good. This proprium is what is called the heavenly proprium which in itself is the Lord's alone, but appropriated to those who are in good, and thence in truth. Such a proprium have angels who are in the heavens, and men who are, as to their interiors or their spirits, in the Lord's kingdom. But in the opposite sense, flesh signifies the voluntary proprium of man, which in itself is nothing but evil, and not being vivified by the Lord is called dead, and thus the man himself is said to be dead. That flesh, ² in the supreme sense, is the proprium of the Lord's Divine Human, thus His Divine good, is evident from the Lord's words in John: *Jesus said, I am the living bread which came down from heaven: if any one eat of this bread, he shall live forever: and the bread which I shall give is My flesh, which I shall give for the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have not life in yourselves; he that eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is truly meat, and My blood is truly drink. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. . . . This is the bread which came down out of heaven* (vi. 51-56, 58). That flesh is here spoken of the proprium of the Lord's Divine Human, thus the Divine good, is plainly manifest, and this is what in the Holy Supper is called body. That body in the Holy Supper, or flesh, signifies the Divine good, and blood the Divine truth, may be seen above (n. 1798, 2165, 2177, 3464, 3735); and because bread and wine signify the same as flesh and blood, namely, bread, the Lord's Divine good, and wine, His Divine truth, therefore the former were enjoined in-

stead of the latter. This is why the Lord said, I am the living bread ; the bread which I shall give is My flesh ; he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him ; this is the bread which came down out of heaven. That to eat signifies to be communicated, to be conjoined, and to be appropriated, see above (n. 2187, 3 2343, 3168, 3513, 3596). The same was represented in the Jewish Church by the ordinance that Aaron, his sons, and they who sacrificed, and others who were clean, might eat the flesh of the sacrifices, and that this was holy (Exod. xii. 7-9 ; xxix. 30-34 : Lev. vii. 15-21 ; viii. 31 : Deut. xii. 27 ; xvi. 4). If, therefore, an unclean person ate of that flesh, he was to be cut off from his people (Lev. vii. 21). That these sacrifices were called bread, may be seen above (n. 2165) ; that flesh was called the flesh of holiness (Jer. xi. 15 : Hag. ii. 12), and the flesh of the offering which was on the tables in the Lord's kingdom, in Ezekiel (xl. 43) — where the new temple is described, by which the worship of the Lord in His kingdom is evidently signified. That flesh in the respective sense signifies the voluntary proprium in man vivified by the Lord's Divine good, is evident also from the following passages — In Ezekiel : *I will give them one heart, and I will put a new spirit within you ; and I will take the stony heart out of their flesh, and will give them a heart of flesh* (xi. 19 ; xxxvi. 26) — where the stony heart out of their flesh stands for the voluntary and proprium not vivified, and the heart of flesh for the voluntary and proprium vivified. That the heart is a representative of voluntary good, may be seen above (n. 2930, 3313, 3635). In David : *O God, Thou art my God ; in the morning I seek Thee : my soul thirsteth for Thee, my flesh longeth for Thee in a land of drought, and I am weary without waters* (Ps. lxxiii. 1). Again : *My soul longeth . . . for the courts of Jehovah ; my heart and my flesh sing for joy unto the living God* (Ps. lxxxiv. 2). In Job : *I have known my Redeemer, He liveth, and He shall stand up at*

the last upon the dust; and afterward these things shall be encompassed with my skin, and from my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold; and not another (xix. 25-27). To be encompassed with skin, stands for the natural, such as man has with him after death (n. 3539); from the flesh to see God, for the proprium vivified; therefore he says, Whom I shall see for myself, and mine eyes shall behold, and not another. Since it was known to the churches that flesh signified proprium, and the book of Job is a book of the Ancient Church (see n. 3540), therefore it spoke from what was significative concerning these things, as concerning many others, according to the custom of that time; consequently, those who deduce from this passage that the dead body itself shall be collected from the four winds, and shall rise again, do not know the internal sense of the Word. They who know the internal sense, know that they shall come into the other life with a body, but a purer one; for in the other life there are bodies of a purer order, since they see each other, converse together, and enjoy every sense as in the present body, but in a more exquisite degree. The body which man carries about with him here on earth, is for uses on earth, and therefore consists of bones and flesh; and the body which the spirit carries about with it in the other life, is designed for uses in that life, and does not consist of bones and flesh, but of things which correspond to them (n. 3726). That flesh in the opposite sense signifies man's 6 voluntary proprium, which in itself is nothing but evil, is evident from these passages—in Isaiah: *They shall eat every man the flesh of his own arm* (ix. 20). Again: *I will feed their oppressors with their own flesh; and they shall be drunken with their own blood, as with new wine* (xlix. 26). In Jeremiah: *I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his companion* (xix. 9). In Zechariah: *Let them which are left eat every one the flesh of an-*

other (xi. 9). In Moses : *I will chastise you seven * times for your sins ; and ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat* (Lev. xxvi. 28, 29). The voluntary proprium or the nature of man is thus described, for it is nothing else than evil and falsity therefrom, thus hatred against truths and goods, which is signified by eating the flesh of his arm, the flesh of sons and daughters, 7 and the flesh of a companion. In John : *I saw an angel standing in the sun ; and he cried with a great voice, saying to all the birds that fly in mid heaven, Come, and be gathered together unto the supper of the great God : that ye may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all both free and bond, and small and great* (Apoc. xix. 17, 18 : Ezek. xxxix. 17-20). That by the flesh of kings, of captains of thousands, of the strong, of horses and those that sit upon them, of all, both free and bond, are not signified these things, may be evident to every one ; thus that by flesh are signified other things, which have hitherto been unknown. That evils which are from falsities, and evils from which are falsities, both from man's voluntary proprium, are signified, is 8 manifest from the several expressions. Because falsity which results from man's intellectual proprium, in the internal sense is blood, and the evil which results from his voluntary proprium is flesh, therefore the Lord thus speaks of the man who is to be regenerated : *As many as received, to them gave He power to become sons of God, even to them that believe in His name : who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God* (John i. 12, 13). Consequently by flesh in general, is meant every man (see n. 574, 1050) ; for whether you say 9 man, or man's proprium, it is the same thing. That by flesh in the supreme sense is signified the Lord's Divine Human, is manifest from the passage above quoted, and

* *Sextuplo* ; but the Hebrew has *seven*.

also from this in John : *The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father* (i. 14). From this flesh all flesh is vivified, that is, from the Lord's Divine Human every man is vivified, by the appropriation of His love, which appropriation is signified by eating the flesh of the Son of Man (John vi. 51-58), and by eating the bread in the Holy Supper ; for the bread is the body or flesh (Matt. xxvi. 26, 27).

3814. *And he dwelt with him a month of days.* That this signifies a new state of life, is evident from the signification of dwelling, as life (see n. 1293, 3384, 3613) ; and from the signification of a month of days, as a new state. That all times mean states, see above (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404), and thus years, months, and days ; but the quality of the states signified is evident from the numbers affixed. When however a year, a month, or a day is mentioned in the singular number, it signifies an entire state, and so the end of a preceding and the beginning of a subsequent state, as has been shown above throughout the explications. Here therefore by a month is signified the end of a preceding and the beginning of a subsequent state, thus a new state, as also in other parts of the Word—as in Isaiah : *And it shall come to pass that from one month to another month, and from sabbath to sabbath, all flesh shall come to worship before Me, saith Jehovah* (lxvi. 23). In John : *He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street thereof, and of the river, on this side and on that, was the tree of life, bearing twelve fruits yielding its fruit every month* (Apoc. xxii. 1, 2). Yielding its fruit every month signifies a state ever new, as to the reception of good, and exercise therefrom. In Moses : *Number the sons of Levi by their fathers' houses and by their families, every male from a month-old and upward thou shalt number them. . . . Number every* 2

first-born male of the sons of Israel, from a month old and upward, and take the number of their names (Num. iii. 15, 40). Because the end of a preceding, and the beginning of a subsequent state, or a new state, was signified by a month, it was commanded that their numbering should be from a month old and upward. Again: *If thou seest among the captives a woman beautiful in form, and thou hast a desire unto her, and wouldst take her to thee to wife . . . she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a month of days, and after that thou shalt go in unto her, and shalt know her; and she shall be unto thee for a wife* (Deut. xxi. 11, 13) — where a month of days plainly stands for the end of a preceding, and the beginning of a subsequent or new state.

3815. *And Laban said unto Jacob, Because thou art my brother.* That this signifies because they were consanguineous from good, is evident from the representation of Laban, as collateral good of a common stock; and from the representation of Jacob, as the good of the natural — concerning which see above; and from the signification of brother, as good (n. 3803), in the present case, consanguineous good, because it is said by Laban to Jacob, consequently by good to good. All relationship also takes its origin from good, for good is of love. The first degree of love in the descending line is called consanguineous, and is understood in a proper sense by brother. That in the spiritual world, or in heaven, no other consanguinities and affinities exist, than those of love to the Lord and love toward the neighbor, or what is the same, of good, was made manifest to me from this, that all the societies which constitute heaven, and which are innumerable, are most distinct from one another, according to the degrees and differences of love, and thence of faith (see n. 685, 917, 2739, 3612); also from this, that they recognize each other, not from any affinity which had existed in the life of the body, but solely from good and

from truth therefrom. A father does not recognize a son or a daughter, nor a brother a brother or sister, nor even a husband a wife, unless they have been in similar good. They meet indeed when they first come into the other life, but they are soon dissociated ; for good itself, or love and charity, determines and assigns every one to his own society. In the society in which every one is, consanguinity commences, and thence affinities proceed, even to the circumferences.

3816. *Shouldest thou therefore serve me for nought? Tell me, what shall be thy reward?* That this signifies that there should be a medium of conjunction, is evident from the signification of serving for nought, as without any obligation ; and from the signification of reward as a medium of conjunction. Reward is occasionally mentioned in the Word, and signifies nothing else in the internal sense than a means of conjunction. The reason is, that angels are altogether unwilling to hear anything about reward, as rendered for anything of their own. Indeed, they are altogether averse to the idea of reward for any good or good deed ; for they know that with every one what is his own, or belonging to himself, is nothing but evil, and for this reason whatever they do from their own or from what is of self, would have with it the opposite to reward ; and that all good is from the Lord, and enters by influx, and this solely from mercy, thus that that is not from themselves for which they would think of reward. In fact, good itself becomes not good when reward for it is thought of, for then a selfish end instantly adjoins itself, and so far as this is the case, it induces a denial that the good is from the Lord, and from mercy, consequently so far it removes influx, and of course so far removes from itself heaven and blessedness, which are in good and its affection. Affection for good, or love to the Lord and love toward the neighbor, has in it what is blessed and happy, and this is in the affection and love itself. To do anything from affection and its blessedness,

and to do it at the same time for the sake of reward, are things altogether opposed to each other. From this now it is that angels, when reward is named in the Word, do not perceive anything of reward, but that which is given
2 them freely and of mercy by the Lord. Nevertheless, reward serves as a medium of conjunction with those who are not yet initiated, for they who are not yet initiated in good and its affection, that is, who are not yet fully regenerated, cannot do otherwise than think also of reward, because in doing good they do it not from affection for good, but from affection for what is blessed and happy in regard to themselves, and at the same time from fear of hell. But when man is regenerated, this is inverted, and becomes affection for good, and then he no longer looks for reward.
3 This may be illustrated by what passes in civil life : he who loves his country, and has such an affection toward it as to find a pleasure in promoting its good from good-will, would lament if this should be denied him, and would supplicate that the opportunity of doing good to it might be granted, for this is the object of his affection, consequently the source of his pleasure and blessedness. Such a one is also honored and exalted to posts of dignity, for these to him are means of serving his country, although they are called rewards. But those who have no affection for their country, but only for themselves and the world, are moved to action on account of honor and wealth, which also they regard as ends. Such persons prefer themselves to their country, or their own good to the common good, and are respectively sordid ; and yet they are above others desirous to make it appear that they do what they do from a sincere love. But when they think privately about it, they deny that any one does this, and wonder that any one can. They who are such in the life of the body with regard to their country, or the public good, are such also in the other life with regard to the Lord's kingdom, for every one's affection or love follows him, since affection or love is the life of every one.

3817. Verses 16, 17. *And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel. And Leah's eyes were weak, and Rachel was beautiful in form and beautiful in appearance.* "And Laban had two daughters" signifies affections for truth from good which is from a common stock; "the name of the elder was Leah" signifies affection for external truth with its quality; "and the name of the younger was Rachel" signifies affection for internal truth with its quality. "And Leah's eyes were weak" signifies that affection for external truth is such in regard to its understanding; "and Rachel was beautiful in form and beautiful in appearance" signifies that affection for internal truth is such in regard to what is spiritual.

3818. *And Laban had two daughters.* That this signifies affections for truth from good which is from a common stock, is evident from the representation of Laban, as good of a common stock, but laterally descended (see n. 3612, 3665, 3778); and from the signification of daughters, as affections (n. 2362), in the present case affections for truth from the good which is Laban (n. 3793).

3819. *The name of the elder was Leah.* That this signifies affection for external truth with its quality, and that *the name of the younger was Rachel* signifies affection for internal truth with its quality, is evident from the representation of Leah, as affection for external truth; and of Rachel, as affection for internal truth (see n. 3793); and from the signification of name, as quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006). Leah is called the elder because external truth is first learned, and Rachel is called the younger because internal truth is learned afterward; or what is the same, man is first affected with external truths, and afterward with internal, since external truths are the planes of internal ones, being generals into which particulars are insinuated; for man, without a general idea of a thing, comprehends nothing particular. This is why in the literal

sense of the Word are general, but in the internal sense particular truths. The former are what are called external, but the latter internal; and since truths without affection are not truths, because of no life, therefore, when mention is made of external and internal truths, affections for them are understood.

3820. *And Leah's eyes were weak.* That this signifies that affection for external truth is such in regard to its understanding, is evident from the representation of Leah, as affection for external truth (see n. 3793); and from the signification of eyes, as the understanding (n. 2701); and from the signification of weak, as respectively such. That affections for external truth are weak as to understanding, or what is the same, that they who are in them are so, may be evident from external, that is, general ideas, which are not yet illustrated by particulars, in that they are infirm and wavering, and are as it were carried away by every breath of wind, or in other words, suffer themselves to be drawn over to every opinion; whereas, when the same are illustrated by particulars, they become firm and steadfast, for from those particulars they have essence and form, which are signified by the beautiful form and beautiful appearance of Rachel, by whom are represented affections for interior
2 truth. What is meant by external truths and their affections, and by internal truths and their affections, and by the former being respectively weak-eyed, and the latter beautiful in form and appearance, may be illustrated by an example. They who are in external truths know only this general truth, that good should be done to the poor; and they do not know how to discern who are truly poor, and still less that by the poor, in the Word, are meant those who are spiritually so. In consequence of this, they do good alike to the evil and the good, not being aware that doing good to the evil is doing evil to the good, for thus there is given to the evil the means of doing evil to the good; and therefore they who are in such simple zeal are

subject to the greatest infestations from the cunning and deceitful. They on the contrary who are in internal truths know who are the poor, and discriminate among them, and do good to every one according to his quality. To take 3 another example: they who are in external truths know only this general truth, that they ought to love their neighbor; and they believe that every one is a neighbor in the same degree, and thus that every one is to be embraced with the same love, and so they suffer themselves to be seduced. But they who are in internal truths know in what degree every one is a neighbor, and that each is in a different degree from the others. Consequently they know innumerable things of which those in external truths are ignorant, and therefore do not suffer themselves to be led away by the mere name of neighbor, nor to do evil from the persuasion of good which the name induces. To take yet 4 another example: they who are only in external truths suppose that the learned shall shine like stars in the other life, and that all who have labored in the Lord's vineyard will receive a reward above others. But they who are in internal truths know that by the learned, the wise, and the intelligent, are signified those who are in good, whether they be in any human wisdom and intelligence or not, and that these shall shine as the stars, and that they who labor in the Lord's vineyard receive a reward, each according to the affection for good and truth from which he labors, and that they who labor for the sake of themselves and the world, that is, for the sake of self-exaltation and opulence, have their reward in the life of the body, but in the other life have their lot with the wicked (Matt. vii. 22, 23). Hence it is manifest how weak in understanding they are who are only in external truths, and that internal truths are what give them essence and form, and also give quality to the good with them. Nevertheless, they who are in external truths and at the same time in simple good when they live in the world, in the other life receive internal

truths, and thence wisdom, for from simple good they are in a state and faculty for reception.

3821. *And Rachel was beautiful in form and beautiful in appearance.* That this signifies that affection for interior truth is such in regard to what is spiritual, is evident from what has been just now said above. By form is signified essence, and by appearance beauty therefrom.

3822. Verses 18-20. *And Jacob loved Rachel, and he said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I should give her to thee, than give her to another man; abide with me. And Jacob served for Rachel seven years, and they were in his eyes as a few days, in his love for her.* "And Jacob loved Rachel" signifies the love of good toward internal truth; "and he said, I will serve thee seven years for Rachel thy younger daughter" signifies study, and then a holy state, in order to be conjoined with internal truth. "And Laban said, It is better that I should give her to thee, than give her to another man; abide with me" signifies a medium of conjunction by interior truth with that good. "And Jacob served for Rachel seven years" signifies effect; "and they were in his eyes as a few days, in his love for her" signifies a state of love.

3823. *And Jacob loved Rachel.* That this signifies the love of good toward internal truth, is evident from the representation of Jacob, as good of the natural (see n. 3599, 3659, 3775); and from the representation of Rachel, as affection for internal truth (n. 3793, 3819), in the present case internal truth about to be conjoined to good of the natural, with a view to which conjunction there was love.

3824. *And he said, I will serve thee seven years for Rachel thy younger daughter.* That this signifies study, and then a holy state, in order to be conjoined with internal truth, is evident from the signification of serving, as study; and from the signification of seven, as what is holy (see n. 395, 433, 716, 881); and from the signification of years,

as states (n. 487, 488, 493, 893) ; that it was in order to conjunction is evident. Hence it is manifest that serving thee seven years for Rachel thy younger daughter, signifies study, and then a holy state in order to be conjoined with internal truth. Internal truths are said to be conjoined to the natural, when they are learned, acknowledged, and believed. In the natural of man, or in its memory, are truths both external and internal, and in the form of doctrinals that have been learned ; but they are not conjoined until man is affected with them for the sake of use in life, or until they are loved for the sake of life ; for then good is coupled with them, whereby they are conjoined with the rational, consequently with the internal man. By this way there is an influx of life into them from the Lord.

3825. *And Laban said, It is better that I should give her to thee, than give her to another man ; abide with me.* That this signifies a medium of conjunction by interior truth with that good, is evident from the signification of reward, in regard to which reply and affirmation is made in these words, as a medium of conjunction (see n. 3816). That Rachel, who is here meant by her, is interior truth, and that Jacob, who is here meant by thee, is good, has been shown above. In regard to the conjunction of the good which is Jacob, with the good which is Laban, by means of interior truth which is Rachel, it is an arcanum which cannot easily be described to the apprehension, it being necessary that a clear idea be first had of each good, and also of affection for interior truth. The understanding also of every subject is according to the ideas, none if there be no idea, obscure if the idea be obscure, perverted if the idea be perverted, and clear if the idea be clear. It is also according to the affections, by which the idea, although clear, is also varied. It is however to be stated briefly, that in every man who is being regenerated, the good of his natural, such as is here represented by Jacob, is conjoined first with good such as is here represented by

Laban, by affection for interior truth, which is here represented by Rachel, and afterward with the good of the rational and the truth thereof, which are Isaac and Rebekah. By that first conjunction, man is in a state of receiving internal or spiritual truths, which are means of conjunction of the natural with the rational, or of the external man with the internal.

3826. *And Jacob served for Rachel seven years.* That this signifies effect is evident from the signification of these words, as study, and then a holy state in order to be conjoined with internal truth (see n. 3824). That here they signify the effect of this thing, is evident.

3827. *And they were in his eyes as a few days, in his love for her.* That this signifies a state of love, namely, that it was without irksomeness, is evident from the signification of being in his eyes, as so appearing; and from the signification of days, as states (see n. 893, 2788, 3462, 3785). Hence, as a few days in his love for her, means a state of love. When man is in a state of love, or of heavenly affection, he is then in an angelic state, that is to say, as if not in time, provided there be no impatience in the affection; for impatience is a corporeal affection, and so far as man is in it, so far he is in time; but so far as man is not in it, so far he is not in time. This is manifest in a sort of image from all the joy and gladness which are of affection or love, in that when man is in them, he takes no note of time, for he is then in the internal man. By affection of genuine love man is withdrawn from corporeal and worldly things, for his mind is elevated toward heaven, and thus withdrawn from the things of time. The reason of time's appearing to be anything, is from the mind's reflecting on things which are not of its affection or love, thus which are irksome. From this it is now manifest what the words signify, that the seven years were in his eyes as a few days, in his love for her.

3828. Verses 21-24. *And Jacob said unto Laban, Give*

me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he went in unto her. And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid. “And Jacob said unto Laban, Give me my wife” signifies that from general good there was now conjunction with affection for interior truth; “for my days are fulfilled, that I may go in unto her” signifies that now was that state. “And Laban gathered together all the men of the place” signifies all the truths of that state; “and made a feast” signifies initiation. “And it came to pass in the evening” signifies a state as yet obscure; “that he took Leah his daughter, and brought her to him, and he went in unto her” signifies that as yet there was conjunction only with affection for external truth. “And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid” signifies external affections or external bonds which are subservient means.

3829. *And Jacob said unto Laban, Give me my wife.* That this signifies that from general good there was now conjunction with affection for interior truth, is evident from the representation of Jacob, as the good of the natural — concerning which see above; in the present case general good, because the things of the natural are relatively general, there being innumerable things which flow from the internal man into the natural or external man, which appear in this latter as one general thing, and still more so before the particulars of general things are received, as in the present case. For this reason the good which is represented by Jacob is now called general good. That conjunction with affection for interior truth is signified, is manifest, for Rachel, who is here called my wife, represents affection for interior truth, as has been shown above.

3830. *For my days are fulfilled, that I may go in unto her.* That this signifies that now was the state, is evident

from the signification of days, as states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785). That by my days are fulfilled, that I may go in unto her, is signified that that was now the state, is manifest without explication.

3831. *And Laban gathered together all the men of the place.* That this signifies all the truths of that state, is evident from the signification of men, as truths (n. 3134); and from the signification of place, as state (n. 2625, 2837, 3356, 3387).

3832. *And made a feast.* That this signifies initiation, is evident from the signification of feast, as appropriation and conjunction (see n. 3596), in the present case initiation, because initiation precedes conjunction, and likewise pledges and attests it. The feasts which were made in old time, among those who were in significatives and representatives, signified nothing else than initiation into mutual love, which is of charity. The nuptial feasts also signified initiation into marriage love, and the holy feasts, initiation into spiritual and celestial love, and this because feasting, or eating and drinking, signified appropriation and conjunction, as was shown above (n. 3734). Because of this signification, the Lord also said with the same meaning: *Many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of the heavens* (Matt. viii. 11). And in another place, to His disciples: *That ye may eat and drink at My table in My kingdom* (Luke xxii. 30). And when He instituted the Holy Supper, He said: *I say unto you, that I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in My Father's kingdom* (Matt. xxvi. 29). Every one may see that by sitting down, eating, and drinking, in the Lord's kingdom, is not signified sitting down, eating, and drinking; but something which exists in that kingdom, and that is appropriation of the good of love and the truth of faith; thus it means that which is called spiritual and celestial food. It is also manifest from the

above words, that there is an internal sense in all that the Lord spoke, and that without understanding this, it cannot be known what it is to sit down with Abraham, Isaac, and Jacob, to eat and drink in the Lord's kingdom at His table, and to drink with them of the fruit of that vine in the kingdom of His Father ; yea, neither can it be known what is meant by eating bread and drinking wine in the Holy Supper.

3833. *And it came to pass in the evening.* That this signifies a state as yet obscure, is evident from the signification of evening, as an obscure state (see n. 3056). Feasts which were made in the evening, or suppers, among the ancients who were in congruous rituals, signified nothing else than the state of initiation which precedes conjunction, which state is obscure relatively to the state of conjunction. For during man's initiation into truth and thence into good, all that he learns is obscure to him ; but when good is conjoined to him, and he regards truth therefrom, it then becomes clear to him, and this successively more and more ; for now he is no longer in doubt whether a thing be, or whether it be so, but he knows that it is, and that it is so. When man is in this state, he then begins to know innumerable things, for he now proceeds from the good and truth which he believes and perceives, as from a centre to the circumference ; and in proportion as he proceeds, in the same proportion he sees the things which are round about, and successively more and more widely, by a continual removal and extension of their boundaries. Thenceforth, also, he commences from every object in the space within those boundaries, and hence, as from new centres, he produces new circumferences, and so forward. In this way the light of truth from good increases immensely, and becomes as a continuous enlightening, for he is then in the light of heaven, which is from the Lord. But with those who are in doubt and in discussion whether a thing be, and whether it be so, these innumerable limitless things do not

at all appear ; all things and everything are to them wholly obscure, and are scarcely regarded as one really existing thing, but rather as one thing whose existence is doubtful. In such a state is human wisdom and intelligence at this day, when he is deemed wise who can reason with ingenuity whether a thing exists, and he is deemed still wiser who
 3 can reason that it does not exist. For example, whether there is an internal sense of the Word, which is called mystical—until this is believed, it is impossible for men to know the least of the innumerable things which are in the internal sense, and which are so many as to fill the whole heaven with an infinite variety. So also for example, he who reasons concerning the Divine Providence, whether it be only universal, and not in particulars, cannot possibly learn the innumerable arcana of Providence, which are as many in number as the contingencies of every one's life from first to last, and from the creation of the world to its end, even to eternity. Again, he who reasons whether it be possible for any one to be in good, because the will of man is radically depraved, can never know all the arcana relating to regeneration, nor even that a new will is implanted by the Lord, with the hidden things of this implantation ; and so in all other cases. From this it may be known in what obscurity such persons are, and that they do not even see, much less touch, the first threshold of wisdom.

3834. *That he took Leah his daughter, and brought her to him, and he went in unto her.* That this signifies that as yet there was conjunction only with affection for external truth, is evident from the representation of Leah, as affection for external truth (see n. 3793, 3819). That bringing her to him, and his going in unto her, signifies conjunction as of marriage, is manifest. The case herein is this: he who is in affection for internal truth, that is, in the desire of knowing the interior arcana of the Lord's kingdom, has not at first those arcana conjoined to him, although he

knows them, and at times acknowledges, and as it were believes them, for as yet there are present with him worldly and corporeal affections, which cause him indeed to receive and as it were to believe those arcana, but so far as these affections are present, so far those interior truths cannot be conjoined. It is only affection for truth from good, and affection for good, which applies those arcana to itself; and so far as man is in these affections, so far interior truths are conjoined to him, for truths are vessels recipient of good. The Lord also provides that celestial and spiritual truths, ² such as all interior truths are, should not be conjoined with any other than genuine affections. For this reason the general affection for truth from good precedes, and the truths which are insinuated therein, are nothing but general truths. States of truth are altogether according to states of good, or states of faith according to states of charity. For example: it is possible for the wicked to know that the Lord rules the universal heaven, and also that heaven is mutual love and love to the Lord, also that by such love those who are there have conjunction with the Lord, and wisdom, and likewise happiness. Nay, it is possible for them to be in the persuasion that it is so, and yet the truth of faith may not be conjoined to them, and still less the good of love. From the life it is known whether such conjunction has place, as a tree is known from its fruit. The case in respect to this is like that of grapes in which there are no stones, and which, when buried in earth however fertile, dissolve into mere mould; or like an ignis fatuus in the night, which is dissipated as soon as the sun rises. But by the Divine mercy of the Lord, more will be said on this subject in the following pages.

3835. *And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid.* That this signifies external affections, or external bonds, which are subservient means, is evident from the signification of handmaid, as external affections (see n. 1895, 2567). That Laban gave

her, signifies that they are from collateral good of a common stock, for this is the origin of such affections. They are called external bonds, because all affections are bonds (n. 1077, 1080, 1835, 1944), for nothing holds man in bonds but his affection. The affection of each man does not indeed appear to him as a bond, yet still it is so called, because it rules him, and keeps him bound to it. Internal affections on the other hand are called internal bonds, as affections for truth and good are the bonds of conscience. To these correspond external bonds or external affections, for every internal has a corresponding external. Since the man who is being regenerated is introduced to internal things by external, and this state of introduction is here treated of, therefore it is here said that Laban's handmaid was given to his daughter Leah for a handmaid, by which is signified that such affections were given as serve for means of introduction. That these affections were the most external, such as those which are called affections of the body, is manifest from this, that Leah represents affections for external truth. But on this subject also, by the Divine mercy of the Lord, more will be said elsewhere.

3836. Verses 25, 26. *And it came to pass in the morning, that behold it was Leah; and he said unto Laban, What is this that thou hast done unto me? Did not I serve with thee for Rachel? and why hast thou defrauded me? And Laban said, It is not so done in our place, to give the younger before the firstborn.* "And it came to pass in the morning" signifies enlightenment in that state; "that behold it was Leah" signifies that there was conjunction with external truth; "and he said unto Laban, What is this that thou hast done unto me?" signifies indignation. "Did not I serve with thee for Rachel?" signifies that there was study for affection for internal truth; "and why hast thou defrauded me?" signifies greater indignation. "And Laban said, It is not so done in our place" signifies that the state is not such; "to give the younger before the firstborn"

signifies that affection for interior truth should precede affection for external truth.

3837. *And it came to pass in the morning.* That this signifies enlightenment in that state is evident from the signification of morning, as enlightenment (see n. 3458, 3723); and as every time signifies state (n. 2625, 2788, 2837, 3356), so also does morning-tide or morning. Enlightenment has reference to what presently follows, namely, that he acknowledged that there was conjunction only with external truth.

3838. *That behold it was Leah.* That this signifies that there was conjunction with external truth, is evident from the representation of Leah, as affection for external truth (see n. 3793, 3819). That it signifies conjunction with this affection, is plain, because it was Leah who was given for a wife, instead of Rachel. What this implies, may be evident from what has been already said of conjunction with external truths previous to conjunction with internal truths (n. 3834), and from what will be said below (see n. 3843).

3839. *And he said unto Laban, What is this that thou hast done unto me?* That this signifies indignation, is evident from the affection in these words, and in those which follow. That it is an affection of indignation, which according to the historical series falls into these words, is manifest. There are two elements which constitute the internal sense of the Word, namely, affections and things; the affections which are concealed in the expressions of the Word, are not manifest to man, but are stored up in its inmost recesses; nor can they be made manifest, because man during his life in the body is in worldly and corporeal affections, which have nothing in common with the affections which are in the internal sense of the Word, these latter being affections of spiritual and celestial love, which man is the less capable of perceiving, because there are few who are in them, and those few are mostly simple per-

sons, who cannot reflect upon their affections, while others do not even know what genuine affection is. These spiritual and celestial affections are contained in charity toward the neighbor, and in love to God. Those who are not in them, believe that they are not anything, when yet they fill the whole heaven, and this with ineffable variety. Such affections, with their varieties, are what are stored up in the internal sense of the Word, and are there, not only in each series, but in each expression, yea, in each syllable, and shine brightly before the angels, when the Word is read by those who are in simple good and at the same time in innocence, and this, as was said, with indefinite variety.

- 2 There are principally two kinds of affections which shine forth in brightness from the Word before angels, namely, affections for truth and affections for good — affections for truth before the spiritual, and affections for good before the celestial angels. Affections for good, which are of love to the Lord, are altogether ineffable to man, and are therefore incomprehensible ; but affections for truth, which are of mutual love, may in some measure be comprehended as to what is most general, yet only by those who are in genuine mutual love, and this not from any internal perception, but
- 3 from such as is obscure. For example, in regard to the affection of indignation, which is here treated of — whoever does not know what the affection of charity is, in consequence of not being in it, can have no other idea of it, than of such indignation as man has when anything evil is done to him, which is the indignation of anger. Angels however, have no such indignation, but an indignation altogether different, which is not of anger, but of zeal, in which there is nothing of evil, and which is as far removed from hatred or revenge, or from the spirit of returning evil for evil, as heaven is from hell ; for it springs from good. Its quality, however, as was said, cannot be expressed by any
- 4 words. The case is similar in regard to the other affections which are from good and truth, and which are of good and

truth, as is manifest also from this, that angels are only in ends, and in the uses of ends (n. 1317, 1645, 3645). Ends are nothing else than loves or affections (n. 1317, 1568, 1571, 1909, 3425, 3796); for what a man loves, that he regards as an end. And this being the case, they are in affections for the things which are contained in the Word, and this with all variety, according to the kinds of affections in which the angels are. From this it may be sufficiently evident how holy the Word is; for in the Divine love, or in the love which is from the Divine, there is holiness, and hence in the things contained in the Word.

3840. *Did not I serve with thee for Rachel?* That this signifies that there was study for affection for internal truth, is evident from the representation of Rachel, as affection for internal truth (see n. 3758, 3782, 3793, 3819); and from the signification of serving, as study (n. 3824).

3841. *And why hast thou defrauded me?* That this signifies greater indignation, may be evident from what was just now said above (n. 3839).

3842. *And Laban said, It is not so done in our place.* That this signifies that the state is not such, is evident from the signification of place, as state (see n. 1273-1275, 1377, 2025, 2837, 3356, 3387). From this it is manifest that the expression, It is not so done in our place, signifies that the state is not such.

3843. *To give the younger before the firstborn.* That this signifies that affection for interior truth should precede affection for external truth, is evident from the representation of Rachel, who is here the younger, as affection for interior truth (see n. 3758, 3782, 3793, 3819); and from the representation of Leah, who is here the firstborn, as affection for external truth (n. 3793, 3819). From this it is manifest that giving the younger before the firstborn, signifies that affection for interior truth should precede affection for external truth. How the case herein is was briefly explained above (n. 3834), and may be further evident

from the following observations. He who knows not the state of man, may believe that there is conjunction with truth, not only external, but also internal, when he is acquainted with both kinds, or has both in his memory. But still there is no conjunction until man lives according to them, for life makes conjunction manifest. Truth, in this respect, is like everything else which is implanted in man from childhood, namely, that it does not become his own, until he acts according to it, and this from affection, in which case it imbues his will, and is no longer brought into act from knowledge or doctrine, but from a certain enjoyment unknown to him, and, as it were, from his disposition or nature ; for every one acquires to himself such a disposition by frequent use or habit, and this from the things which he learns. Conjunction with truths therefore cannot take place with man until those things which he has imbibed by teachings, are introduced from the external man into the interior. When they are in the interior man, he then no longer acts from the memory, but from his disposition, till at length the things introduced flow spontaneously into act, being inscribed on the man's interior memory ; and what comes forth from this, appears as if it were innate. This may be evident from the languages which a man has learned in childhood, also from the faculty of reasoning, and likewise from conscience. Hence it is manifest that truths of doctrine, even those which are interior, are not conjoined to man before they are of the life. But on this subject, by the Divine mercy of the Lord, more will be said elsewhere.

3844. Verses 27-30. *Fulfil this week, and we will give thee her also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled this week, and he gave him Rachel his daughter to wife. And Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and*

served with him yet seven other years. “Fulfil this week” signifies succession of study; “and we will give thee her also, for the service which thou shalt serve with me yet seven other years” signifies that then there would be a full state of study. “And Jacob did so, and fulfilled this week” signifies the effect thereof; “and he gave him Rachel his daughter to wife” signifies conjunction of good then with affection for interior truth. “And Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid” signifies exterior affections which are bonds or subservient means. “And he went in also unto Rachel” signifies conjunction with affection for internal truth; “and he loved also Rachel more than Leah” signifies the love of internal truth more than of external truth; “and served with him yet seven other years” signifies holy study.

3845. *Fulfil this week.* That this signifies succession of study, is evident from the signification of fulfilling, as here serving or fulfilling by serving, thus study (see n. 3824); and from the signification of week, as a state and also an entire period (n. 728, 2044), in the present case therefore, a subsequent state and period, consequently, what is successive. In regard to the signification of a week, it is the same as with the signification of a month (n. 3814), namely, that when it is mentioned in the singular number, it is the end of a former and the beginning of a subsequent state, thus a new state, to fulfil which, is to proceed from the beginning to the end. The reason that a week, like all times in particular, is a state and also a period, is because all states have also their periods, that is, their beginning, successive progress, and end; yet these are not perceived as times in the other life, but as states and their evolutions. It is here manifest what the ancients understood by a week, namely, in a proper sense, every period distinguished into seven, whether it was of days, or of years, or of ages; thus whether it was great or small. That here it is a period of seven years, is manifest; and as seven with them signified

what was holy (n. 84-87, 395, 433, 716, 881), hence a week signified a holy period, and also the holiness of a period.

3846. *And we will give thee her also, for the service which thou shalt serve with me yet seven other years.* That this signifies that then there would be a full state of study, is evident from the signification of service and serving, as study (see n. 3824); and from the signification of seven years, as the same as a week, namely, a state and entire period, as above (n. 3845), thus a full state, which is also holy (n. 3824). This expression, we will give thee her also, signifies that then there would be conjunction with affection for internal truth. The reason why serving is study in the internal sense, is because the labor of the external man, is study in the internal man. Hence study is called a labor of the mind.

3847. *And Jacob did so, and fulfilled this week.* That this signifies their effect, is evident from the signification of fulfilling a week, as a succession of study—see above (n. 3845); that the effect of it is here meant, is manifest.

3848. *And he gave him Rachel his daughter to wife.* That this signifies the conjunction then of good with affection for interior truth, is evident from the representation of Jacob as the good of the natural, as already shown, and from the representation of Rachel as affection for interior truth, as also shown above; that giving her for a wife signifies conjunction, is manifest. Because all conjunction of good with truth at first apparently proceeds from exteriors to interiors in order, and at length to inmosts, therefore here it is said affection for interior truth, since affection itself which is of truth, flows in from good. The conjunction of good with affection for internal truth then first takes place, when the good of the natural is conjoined to rational truth, and by this to rational good. This conjunction is represented by Jacob after the birth of his twelve sons, when he returned to the house of his mother and father, of which hereafter.

3849. *And Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid.* That this signifies exterior affections, which are bonds or subservient means, is evident from what was said above (n. 3835). That by Bilhah, the handmaid of Rachel, are signified exterior affections, and by Zilpah, the handmaid of Leah, external affections, is because by Rachel is represented affection for internal truth, and by Leah affection for external truth. Exterior affections are natural affections which are subservient to internal ones. The reason why these exterior affections are means serviceable to the conjunction of truth with good, is because nothing which is of doctrine, and indeed nothing which is of knowledge, can enter into man, save by means of affections; for in affections there is life, but not in the truths of doctrine and of knowledge without affections. That this is so, is plainly manifest; for a man cannot even think, nor so much as utter a syllable, without affection. He who attends will perceive that a voice without affection is like the voice of an automaton, and thus is but a lifeless sound, and that in proportion to the amount and quality of affection therein, so is the amount and quality of life in it. From this it is manifest what truths are without good, and that affection is in truths by virtue of good. He who attends may also know, from the ² nature of man's understanding, that it is no understanding unless the will be in it, the life of the understanding being from the will. Thus also it is manifest what truths without good are, that is, that they are no truths and that truths derive their life from good; for truths belong to man's intellectual part, and good to his voluntary part. From this every one may judge what faith, which is of truth, is without charity, which is of good, and that the truths of faith without the good of charity are dead; for, as was said, the amount and quality of affection in truths, determines the amount and quality of life in them. But that truths still appear animated, although there is no good of charity, is

from the affections of self-love and the love of the world, which have no life but what in a spiritual sense is called death, that is, an infernal life. It is said affection, and
 3 thereby is meant the continual effort of love. From these things it may now be evident that affections are means subservient to the conjunction of truth with good ; and that affections are what introduce truths, and also dispose them into order — genuine affections, which are of love to the Lord and love toward the neighbor, into heavenly order, but evil affections, which are of self-love and the love of the world, into infernal order, that is, into the opposite of
 4 heavenly order. The most external affections are those of the body, which are called appetites and pleasures ; the next interior are those of the natural mind, and are called natural affections ; but the internal are those of the rational mind, and are called spiritual affections. To these last, or spiritual affections of the mind, doctrinal truths are introduced by exterior and most external, or natural and corporeal affections. Hence these affections are subservient means, and are signified by the handmaids given by Laban to Rachel and to Leah. Their being called Laban's handmaids, signifies that they derived their origin from the good which is represented by Laban, which good has been described above. Truths which are first learned cannot be introduced by other affections at first ; genuine affections come in process of time, but not until man acts from good.

3850. *And he went in also unto Rachel.* That this signifies conjunction with affection for internal truth, is evident from the signification of coming in unto, as being conjoined ; and from the representation of Rachel, as affection for internal truth — concerning which above.

3851. *And he loved also Rachel more than Leah.* That this signifies the love for internal truth more than for external truth, is evident from the representation of Rachel and of Leah, Rachel being internal truth, and Leah external truth. What internal truth is, and what external truth, may be seen above (n. 3820).

3852. *And served with him yet seven other years.* That this signifies holy study is evident from the signification of serving, as study (see n. 3824, 3846), and from the signification of seven, as what is holy (n. 395, 433, 716, 881, 3824). That is called holy study by which internal truths are conjoined to good, for all internal truths look to the Lord, and are conjoined by love to Him, this love being the holy itself.

3853. Verse 31. *And Jehovah saw that Leah was hated, and He opened her womb, and Rachel was barren.* “And Jehovah saw” signifies the Lord’s foresight and providence; “that Leah was hated” signifies that affection for external truth was not so dear because farther from the Divine; “and He opened her womb” signifies that thence came doctrines of churches; “and Rachel was barren” signifies that interior truths were not received.

3854. *And Jehovah saw.* That this signifies the Lord’s foresight and providence, is evident from the signification of seeing, when predicated of the Lord, as foresight and providence, which will be treated of in the following verse, that concerns Reuben, whose name was given from seeing. That Jehovah is the Lord, may be seen above (n. 1343, 1736, 1793, 2156, 2329, 2921, 3023, 3035). As regards ² foresight and providence in general, foresight has respect to man, and providence to the Lord. The Lord foresaw from eternity what the human race would be, and what would be the quality of each member of it, and that evil would continually increase, till at length man of himself would rush headlong into hell. On this account, the Lord has not only provided means by which man may be turned from hell and led to heaven, but also from providence He continually turns and leads him. The Lord also foresaw that it would be impossible for any good to be rooted in man, except in his freedom, since whatever is not rooted in freedom, is dissipated on the first approach of evil and temptation. This the Lord foresaw, and also that man of

himself, or from his freedom, would thus incline toward the deepest hell ; wherefore the Lord provides that if a man should not suffer himself to be led in freedom to heaven, he may still be turned toward a milder hell ; but if he should suffer himself to be led in freedom to good, he may be led to heaven. From this it is manifest what foresight means, and what providence, and that what is foreseen is thus provided. And hence it may be evident how greatly the man errs who believes that the Lord has not foreseen, and does not see, the most particular things in man, and that He does not foresee and lead in them ; when the truth is, that the Lord's foresight and providence is in the very minutest of all these most particular things, and in things so very minute that it is impossible by any thought to comprehend a thousand thousandth part of them. Every smallest moment of man's life involves a series of consequences extending to eternity, for each moment is as a new beginning of subsequent ones ; and so with one and all of the moments of his life, both of his understanding and of his will. And since the Lord foresaw from eternity what would be man's quality, and what it would be to eternity, it is evident that His providence is in the most particular things, and governs and bends man, as was said, to such a quality, and this by a continual moderating of his freedom. But on this subject, by the Divine mercy of the Lord, more will be said in the following pages.

3855. *That Leah was hated.* That this signifies that affection for external truth was not so dear because it was farther from the Divine, is evident from the signification of hated, as what is not dear ; and from the representation of Leah, as affection for external truth — concerning which see above. That external truths are more remote from the Divine than internal truths, may be evident from this, that external things have their existence from internal ; for external things are images and forms composed of myriads of internal things, which appear as one ; and this being the

nature of external things, they are farther from the Divine, for the Divine is above the inmost, or in the supreme. The Lord flows from the supreme into the inmosts of man, and through these into his interiors, and through these again into the externals; thus He flows in mediately, and also flows in immediately. Since externals are farther from the Divine, they are also on this account relatively without order, nor do they suffer themselves to be reduced to such order as internals. It is as with seeds, which are more perfect within than without, and within are so perfect as to be able thereby to produce a whole plant, or a whole tree, in its order, with leaves and fruits, whose external forms may easily suffer injury from various causes, but not so much so the internal or inmost forms of the seeds, which are in an interior and more perfect nature. The case is similar with the internals and externals of man, and therefore when man is being regenerated, he is regenerated as to the rational before he is regenerated as to the natural (n. 3493); and the regeneration of the natural is both later and more difficult, because in it are many things which are not in order and are exposed to injuries from the body and the world; and this being the case, it is said that these things are not so dear. But so far as they agree with internal things, and so far as they conduce to the life and to the sight of internal things in themselves, and also to man's regeneration, so far they also are dear.

3856. *And He opened her womb.* That this signifies that therefrom came doctrines of churches, is evident from the signification of opening the womb, or of conceiving and bringing forth, as becoming a church; and because this is effected by doctrinals, therefore by opening the womb are signified the doctrines of churches. That by conceptions and births, in the Word, are signified spiritual conceptions and births, such as occur when man is born anew, may be seen above (n. 1145, 1255, 1330, 2584). How these things are, will be manifest from what presently follows.

3857. *And Rachel was barren.* That this signifies that interior truths were not received, is evident from the representation of Rachel, as affection for interior truth — concerning which see above — and from the signification of barren, as that there were no doctrines therefrom, consequently, no churches; for this statement is opposed to what is said of Leah, that Jehovah opened her womb, by which is signified that therefrom came doctrines of churches. The reason that interior truths were not received, is, that interior truths are such as transcend man's faith, for they do not fall into his ideas, neither are they according to the external appearances or fallacies of the senses, by which every man suffers himself to be led, and does not believe
2 what does not in some measure coincide with them. For example: it is an interior truth that there are no times and spaces in the other life, but states instead. But man, who is in time and space while he lives on earth, has all his ideas therefrom, insomuch that without time and space he cannot think anything (see n. 3404). Consequently, unless the states that are in the other life were described to man by times and spaces, or by such objects as derive therefrom their forms, he would perceive nothing, thus he would believe nothing, consequently he would not receive; so that the doctrine would be barren and there would be
3 no church from it. To take another example: unless celestial and spiritual affections were described by such things as belong to worldly and corporeal affections, man would not perceive anything, for he is in these latter, and is capable of having notions concerning celestial and spiritual affections thereby, when nevertheless they are as different, or as distinct from each other, as heaven is from earth (n. 3839). For instance — in regard to the glory of heaven, or of the angels in heaven, unless man formed to himself an idea of the glory of heaven, according to the idea of glory in the world, he would not apprehend, thus
4 neither acknowledge it; and so in all other cases. For

this reason the Lord spoke in the Word according to man's apprehension, and according to its appearances. The literal sense of the Word is of this nature, but still it is such as to contain in it an internal sense, in which are interior truths. This then is the reason that it is said of Leah, that Jehovah opened her womb, and of Rachel, that she was barren; for by Leah is represented affection for exterior truth, and by Rachel affection for interior truth, as was said above. But inasmuch as exterior truths are the first truths which man learns, it is provided by the Lord that by them he may be introduced into interior truths, and this is what is signified when it is said that God at length remembered Rachel, and hearkened to her, and opened her womb (Gen. xxx. 22). These things may be evident from the 5 churches which were of ancient time, and from their doctrinals, in that their doctrinals were formed from external truths. Thus with the Ancient Church which was after the flood, its doctrinals were for the most part external representatives and significatives, in which internal truths were stored up. The greatest part of this church were in holy worship when in externals; and had any one told them in the beginning, that these representatives and significatives were not the essentials of Divine worship, but that the essentials were the spiritual and celestial things represented and signified thereby, they would have altogether rejected such doctrine, and thus no church would have been established. This was still more the case with the Jewish Church; if any one had told the men of this church that their rituals derived their sanctity from the Divine things of the Lord which were in them, they would not have acknowledged it at all. Such also was man when the Lord came into the 6 world, and still more corporeal was he become, and especially they who belonged to the church. This is plainly manifest from the disciples themselves, who were continually with the Lord, and heard so many things concerning His kingdom, and yet were not able to perceive interior

truths, not being able to form any other notion of the Lord, than such as the Jews at this day entertain of the Messiah whom they expect, namely, that He would exalt their people to dominion and glory above all the nations in the universe. And even after they had heard so many things from the Lord respecting the heavenly kingdom, still they could not think otherwise than that the heavenly kingdom would be like an earthly kingdom, and that God the Father would be supreme therein, and after Him the Son, and afterward the twelve, and thus that they would reign in order ; wherefore also James and John asked that they might sit, the one on His right hand and the other on His left (Mark x. 35-37) ; and the rest of the disciples were angry at their desiring to be greater than they (Mark x. 41 : Matt. xx. 24). For the same reason the Lord also, after He had taught them what it was to be greatest in heaven (Matt. xx. 25-28 : Mark x. 42-45), still spoke according to their apprehension, saying that they should sit on twelve thrones and judge the twelve tribes of Israel (Luke xxii. 24, 30 : Matt. xix. 28).

7 If they had been told that by disciples were not meant themselves, but all who are in the good of love and faith (n. 3354, 3488), also that in the Lord's kingdom there are neither thrones, nor sovereignties, nor rule, as in the world, and that they could not even judge the least thing in a single man (n. 2129, 2553), they would have rejected the saying, and leaving the Lord, would have returned every one to his own occupation. The reason that the Lord so spoke was, that they might receive external truths, and thereby be introduced to internal ones, for in those external truths which the Lord spoke, internal truths were concealed, which in process of time are made manifest, and when they become manifest, the external truths are dissipated and serve only as objects or means of thinking about the internal. From this it may now be known what is meant by what is related, that Jehovah first opened Leah's womb and she bare sons to Jacob, and that Rachel bare sons afterward.

3858. Since in what now follows the twelve sons of Jacob are treated of, and from them as fathers the twelve tribes of Israel were named, it is here to be premised what the tribes signify, and why there were twelve. No one has yet known the arcanum which lies herein, because it has been believed that the histories of the Word were merely historical, and that there was no more of the Divine therein, than that they could serve as examples for the application of holy things. Hence also it has been believed that the twelve tribes signify nothing but divisions of the Israelitish people into so many distinct nations or common families, when yet they involve Divine things, that is to say, so many universal divisions of faith and love, consequently, things relating to the Lord's kingdom in the heavens and on earth, each tribe involving some distinct universal; but what each signifies will be manifest from what presently follows, where the sons of Jacob are treated of, from whom those tribes were named. In general the twelve tribes signified all things of the doctrine of truth and good, or of faith and love; for these, that is, truth and good, or faith and love, constitute the Lord's kingdom; for the things of truth or faith are the all of thought therein, and the things of good or love are the all of affection; and because the Jewish Church was instituted that it might represent the Lord's kingdom, therefore the divisions of that people into twelve tribes signified these things. This is an arcanum which has not before been disclosed. That twelve signifies all things in general was shown above (n. 577, 2089, 2129, 2130, 3272); but that tribes signify those things which are of truth and good, or of faith and love, thus that the twelve tribes signify all things of these, may here be confirmed from the Word, before they are described separately. In John: *The holy city New Jerusalem, having twelve gates, and over the gates twelve angels; and names written thereon which are the names of the twelve tribes of the sons of Israel. . . . And in them the names of the twelve apostles of the Lamb.*

. . . He measured the city with a reed unto twelve thousand furlongs . . . and he measured the wall thereof, a hundred and forty and four cubits, which is the measure of a man, that is of an angel. . . . The twelve gates were twelve pearls (Apoc. xxi. 12, 14, 16, 17, 21). That the holy city, or New Jerusalem, is the Lord's new church, is manifest from all the particulars thereof. In some of the foregoing chapters the state of the church is described, as it would be before its end. This chapter treats of the new church, and because it is so, the gates, wall, and foundations of the city are nothing else than things of the church, which are those of charity and faith, for these constitute the church.

- 3 From this it may be evident to every one that by the twelve so often mentioned in the above passage, also by the tribes, and likewise the apostles, are not meant twelve, or tribes, or apostles, but by twelve all things in one complex—as may be seen above (n. 577, 2089, 2129, 2130, 3272); in like manner, by the number a hundred and forty and four, for this is twelve times twelve. And because by twelve are signified all things, it is manifest that by the twelve tribes are signified all things of the church, which, as was said above, are truths and goods, or faith and love. So likewise by the twelve apostles, who also represented all things of the church, that is, all things of faith and love—as may be seen above (n. 2129, 3354, 3488, 3857). This number is therefore called the measure of a man, that is, of an angel, by which is meant a state of truth and good. That measure signifies state, see above (n. 3104); that man signifies that which is of the church, is manifest from what was said above about the signification of man (n. 478, 479, 565, 768, 1871, 1894), and also from this, that the Lord's kingdom is called the Greatest Man, and this by virtue of good and truth which are from the Lord—on which subject see at the close of the chapters (n. 3624–3648, 3741–3750). That angel signifies the same, may be seen above
- 4 (n. 1705, 1754, 1925, 2821, 3039). As the New Jerusalem

is treated of in the Apocalypse, so it is also in the prophets in the Old Testament, and there in like manner it signifies the Lord's new church — as in Isaiah lxxv. 18, 19, and following verses; in Zech. xiv.; especially in Ezekiel, xl.-xlviii. — where by the New Jerusalem, the new temple, and the new earth, is described in the internal sense the Lord's kingdom in the heavens, and His kingdom on the earth, which is the church. From what is said in these chapters in Ezekiel, it is more manifest than elsewhere what is signified by land, by Jerusalem, by temple, and by all things therein, and also what by the twelve tribes; for the division of the land is treated of, and its inheritance according to tribes, and also the city, its walls, foundations, and gates, and all things that will belong to the temple therein. From these passages we may here quote only what is said concerning the tribes: *The Lord Jehovah said, This is the border whereby ye shall inherit the land according to the twelve tribes of Israel. . . . Ye shall divide this land according to the tribes of Israel. And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the sojourners who sojourn in the midst of you. . . . They shall cast lot with you for an inheritance in the midst of the tribes of Israel* (Ezek. xlvii. 13, 21-23). *As for the land, it shall be to the prince for a possession in Israel: and My princes shall no more oppress My people; and they shall give the land to the house of Israel according to their tribes* (xlv. 8). Concerning the inheritances, how they were assigned to the several tribes, which are there also mentioned by name; see chap. xlviii. 1, and following verses. And concerning the gates of the city, according to the names of the tribes of Israel, see the same chapter, verses 31 to 34. That by tribes there are not meant tribes, is clearly 5 manifest, for the ten tribes were already at that time dispersed through the whole earth, neither did they afterward return, nor can they ever return, for they are become Gentiles; and yet mention is made of each, how they should

inherit the land, and what should be the boundaries to each, namely, what boundary to the tribe of Dan (verse 2), what to the tribe of Asher (verse 3), what to Naphtali, Manasseh, Ephraim, Reuben, Judah, what should be the inheritance of the Levites, what the boundary of Benjamin, what of Simeon, of Issachar, of Zebulun, and of Gad (verses 4-29) ; also that the city should have twelve gates according to the names of the tribes of Israel, that three should be toward the north, for Reuben, Judah, and Levi ; three toward the east, for Joseph, Benjamin, and Dan ; three toward the south, for Simeon, Issachar, and Zebulun ; and three toward the west, for Gad, Asher, and Naphtali (verses 31-34, of the same chapter). Thus it is manifest that by the twelve tribes are signified all things of the Lord's kingdom, or all things of faith and love ; for these constitute the Lord's kingdom, as was said above. Because the twelve tribes signified all things of the Lord's kingdom, therefore also the twelve tribes by their encampments, and also by their journeyings, represented that kingdom. Of these it is written in Moses, that they should encamp according to the tribes around the tent of the assembly — toward the east, Judah, Issachar, and Zebulun ; toward the south, Reuben, Simeon, and Gad ; toward the west, Ephraim, Manasseh, and Benjamin ; and toward the north, Dan, Asher, and Naphtali ; and that as they encamped, so they journeyed (Num. ii.). That in this they represented the Lord's kingdom, is plainly manifest from the prophecy of Balaam : *When Balaam lifted up his eyes, and saw Israel dwelling according to their tribes, the spirit of God came upon him, and he took up his parable and said . . . How goodly are thy tabernacles, O Jacob, thy habitations, O Israel ? As valleys are they planted, as gardens by the river side, as lign-aloes which Jehovah hath planted, as cedar trees beside the waters* (Num. xxiv. 2-6). That Balaam spoke these words from Jehovah, is expressly said (chap. xxii. 8, 18, 19, 35, 38 ; xxiii. 5, 12, 16, 26 ; xxiv. 2, 13). From these things it is also manifest what was rep-

resented by the inheritances of the land of Canaan according to the tribes, concerning which it is written in Moses, that he should take the sum of the congregation of the sons of Israel according to their fathers' houses, from twenty years old, every one that went forth into the host of Israel; and that the land should be distributed by lot; according to the names of the tribes of their fathers they should receive inheritance (Num. xxvi. 7-56; xxxiii. 54; xxxiv. 19-29); and that the land was divided by Joshua, by lot, according to the tribes (Josh. xiii., xv.-xix.). That the Lord's kingdom was thus represented, as has been said, is manifest from all the particulars, for the land of Canaan signifies this kingdom (see n. 1585, 1607, 3038, 3481, 3705). That 8 the sons of Israel are called hosts, and it is said that they should encamp according to their hosts, and should journey according to their hosts (Num. ii. 4-30), is because a host signified the same thing, namely, truths and goods (see n. 3448); and the Lord is called Jehovah Zebaoth, or Jehovah of hosts (n. 3448). Hence they were called the hosts of Jehovah, when they went forth out of Egypt — as in Moses: *It came to pass at the end of four hundred and thirty years, even the self-same day it came to pass that all the hosts of Jehovah went out from the land of Egypt* (Exod. xii. 41). Every one may know that they who were of such a quality in Egypt, and afterward in the wilderness, were called the hosts of Jehovah only representatively, for they were in no good or truth, being the worst of all nations. Thus also it is plainly manifest what is signified by 9 the names of the twelve tribes in Aaron's breast-plate, which was called urim and thummim, of which it is written in Moses that there should be therein four rows, twelve stones, and these stones according to the names of the sons of Israel, twelve according to their names; and that the engravings of a signet should be to each over its name for the twelve tribes (Exod. xxviii. 21; xxxix. 14); for Aaron represented the Lord's Divine priesthood, for which reason

all the things with which he was invested signified Divine celestial and spiritual things. But what they signified will be made evident, by the Divine mercy of the Lord, when they are specially treated of. In the breast-plate itself, inasmuch as it was most holy, there were representations of all things which are of love and faith in the Lord ; these are the urim and thummim. That the names were engraved on precious stones, was because stones in general signify truths (n. 1298, 3720), and precious stones, truths which are transparent from good (n. 114) ; and as the name of the several tribes signified quality, therefore a particular kind of stone was assigned for each tribe (Exod. xxviii. 17-20 ; xxxix. 8, 10-13) ; which stone, by its color and transparency expressed the quality which was signified by each tribe ; hence it was, that Jehovah or the Lord gave answers by the urim and thummim. By the two onyx stones which were on the two shoulders of the ephod, were represented the same, but in a lesser degree than by the twelve stones on the breast-plate, for the shoulders signified all power, thus the omnipotence of the Lord (n. 1085) ; but the breast, or the heart and lungs, signified Divine celestial and spiritual love — the heart Divine celestial love, and the lungs Divine spiritual love — as may be seen above (see n. 3635), and at the end of this chapter, where the Greatest Man is treated of, and its correspondence with the province of the heart and that of the lungs. Of the two stones on the shoulder of the ephod, it is thus written in Moses : *Thou shalt take two onyx stones, and grave on them the names of the sons of Israel : six of their names on the one stone, and the names of the six that remain on the other stone, according to their generations. . . . Thou shalt put the two stones upon the shoulders of the ephod, stones of memorial for the* ¹¹ *sons of Israel* (Exod. xxviii. 9, 10, 12 ; xxxix. 6, 7). Because the tribes signified what is of truth and good, or of faith and love, and each tribe signified some universal thereof, and the tribe of Levi signified love — as will be manifest

from the explication of verse 34 of this chapter—it may from this be known what was signified by placing rods, one for each tribe, in the tent of assembly, and by Levi's rod alone blossoming with almonds—of which it is thus written in Moses: *Take twelve rods . . . one rod for each head of their fathers' houses . . . and let them be left in the tent of meeting . . . and thou shalt write Aaron's name upon the rod of Levi. . . . And the rod of Aaron was in the midst of the rods. . . . On the morrow . . . behold the rod of Aaron for the tribe of Levi blossomed, brought forth flower, so that the flower flowered, and bare almonds* (Num. xvii. 2–8). This signified that love is the essential and the principal of all things in the Lord's kingdom, and that from it is all fructification. The reason that Aaron's name was upon it, was because Aaron represented the Lord as to His Divine priesthood. That by the Lord's priesthood is signified the Divine good, which is of His love and mercy, and by the Lord's royalty, the Divine truth which is from the Divine good, may be seen above (n. 1728, 2015, 3670). From what has now been adduced it may be evident what 12 tribes and twelve tribes signify in the following passages—in John: *I heard the number of them which were sealed, a hundred forty and four thousand, sealed out of every tribe of Israel. . . . Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand; of the tribe of Asher were sealed twelve thousand; of the tribe of Naphtali were sealed twelve thousand; of the tribe of Manasseh were sealed twelve thousand; of the tribe of Simeon were sealed twelve thousand; of the tribe of Levi were sealed twelve thousand; of the tribe of Issachar were sealed twelve thousand; of the tribe of Zebulun were sealed twelve thousand; of the tribe of Joseph were sealed twelve thousand; of the tribe of Benjamin were sealed twelve thousand* (Apoc. vii. 4–8). In Moses: *Remember the days of eternity, understand the years of generation and genera-*

tion. . . . *When the Most High gave to the nations their inheritance, when He separated the sons of man, He set the bounds of the peoples according to the number of the sons of Israel* (Deut. xxxii. 7, 8). In David: *Jerusalem is built as a city, which is compact together; whither the tribes go up, the tribes of Jah, a testimony unto Israel, to confess unto*
¹³ *the name of Jehovah* (Ps. cxxii. 3, 4). In Joshua: *Behold, the ark of the covenant of the Lord of all the earth passeth before you into Jordan. . . . Take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off . . . they shall stand in one heap* (iii. 11-13). Again: *Take out of the midst of Jordan, out of the place where the priests' feet stood ready, twelve stones, and carry them over with you. . . . Every man a stone upon his shoulder, according unto the number of the tribes of . . . Israel; that this may be a sign . . . that the waters of Jordan were cut off. . . . Moreover, Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests that bare the ark of the covenant stood* (iv. 3-9). Again: *Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name; and . . . he built an altar in the name of Jehovah* (1 Kings xviii.
¹⁴ 31, 32). That tribes signify goods of love and truths of faith, is evident also from the Lord's words in Matthew: *Then shall appear the sign of the Son of Man . . . and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and . . . glory* (xxiv. 30) — where by all the tribes of the earth mourning, is signified that there would no longer be any acknowledgment of truth and life of good, for the subject here is the consummation of the age. In like manner in John: *Behold, He cometh with the clouds, and every eye shall*

see Him, and they also who pierced Him; and all the tribes of the earth shall mourn over Him (Apoc. i. 7). What is meant by coming with the clouds of heaven may be seen in the preface to the eighteenth chapter; see further what was shown me from experience concerning twelve (n. 2129, 2130). The reason that all things of faith and love are ¹⁵ called tribes, is that the same expression in the original tongue signifies also a sceptre and a staff. That a sceptre, as also a staff, signifies power, will by the Divine mercy of the Lord be shown elsewhere. Hence the name tribe involves in it this, that goods and truths have in them all power from the Lord. For this reason also angels are called powers, and likewise sovereignties, for princes signify the primary things of charity and faith, as the twelve princes descended from Ishmael (Gen. xxv. 16 — see n. 2089, 3272), and also the princes who presided over the tribes (Num. vii., xiii. 4–16). From what has been hitherto said of the twelve ¹⁶ tribes, it may be known why the disciples of the Lord, who were afterward called apostles, were twelve in number, and that they represented the church of the Lord as to goods and truths in like manner as the tribes (n. 2129, 3354, 3488, 3857). That Peter represented faith, James charity, and John the works of charity, may be seen above (preface to chap. xviii. and to chap. xxii., also n. 3750). This likewise is plainly manifest from what the Lord said concerning them and with them.

3859. Verse 32. *And Leah conceived and bare a son, and she called his name Reuben, for she said, Because Jehovah hath seen my affliction, for now my man will love me.* “And Leah conceived and bare a son” signifies spiritual conception and birth from what is external to what is internal; “and she called his name Reuben” signifies the quality thereof which is described; “for she said, Because Jehovah hath seen” signifies in the supreme sense foresight, in the internal sense faith, in the interior sense understanding, in the external sense sight, and in the present

case faith from the Lord ; “ my affliction ” signifies a state of arriving at good ; “ for now my man will love me ” signifies that hence would come the good of truth.

3860. *And Leah conceived and bare a son.* That this signifies spiritual conception and birth from what is external to what is internal, is evident from the signification of conceiving and bearing, as in the internal sense being regenerated ; for the man who is being regenerated is conceived and born anew, wherefore regeneration is called a new birth, but spiritual. Man indeed is born as a man of his parents, but he does not become a man until he is reborn of the Lord. Spiritual and heavenly life is what makes a man, for this distinguishes him from brute animals. It is this spiritual conception and birth which is signified in the Word by the conceptions and births mentioned therein, and by what is here said, that Leah conceived and bare a son. That generations and nativities are of faith and love, which they signify, see above (n. 613, 1145, 1255, 2020, 2584, 3856). That these conceptions and births come about from what is external to what is internal, is signified by Leah’s conceiving and bearing, for by Leah is represented affection for external truth (n. 3793, 3819), and by Reuben the truth of faith, which is the first thing of regeneration, and the external from which regeneration commences. How the case herein is, will be manifest from what follows concerning the children of Jacob by Leah and by Rachel.

3861. *And she called his name Reuben.* That this signifies the quality thereof, which is described, is evident from the signification of name and calling a name, as quality (see (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is described by the words, “ Jehovah hath seen my affliction, for now my man will love me,” which is meant by Reuben. That all the names in the Word signify things, has been often shown above (n. 1224, 1264, 1876, 1888) ; and that the ancients gave names significative of states (see

n. 340, 1946, 2643, 3422). That here the names of all the sons of Jacob signify universals of the church will be shown. The universal itself is also inherent in the name of each ; but what universal, it is impossible for any one to know, unless he knows what is involved in the internal sense of the expressions from which each one was called — as for instance in the expression, hath seen, from which Reuben was called ; in the expression, hath heard, from which Simeon was named ; in the expression, will adhere, from which Levi was named ; and in the expression, will confess, from which Judah was named ; and so of the rest.

3862. It was shown above (n. 3858) that the twelve tribes signified all things of truth and good, or of faith and love, and since the sons of Jacob are now treated of one by one, from whom the tribes were named, therefore another arcanum is here to be opened, namely, what is involved in them. That all celestial and spiritual heat, or love and charity, is perceived in external form in heaven as something flamy from the sun, and that all celestial and spiritual light, or faith, in an external form in heaven appears as light from the sun ; also, that this celestial and spiritual heat has in it wisdom, and that the light therefrom has in it intelligence, and this because they are from the Lord, Who there is the sun, may be seen above (n. 1053, 1521-1533, 1619-1632, 2441, 2495, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3338, 3339, 3341, 3413, 3485, 3636, 3643). From this it is manifest that all good is from the heat which flows from the Lord as a sun, and that all truth is from the light therefrom ; and further, that all affections, which are of love or good, are variations of that celestial and spiritual heat which is from the Lord, and that thence are changes of state ; and that all thoughts, which are of faith or truth, are variegations of that celestial and spiritual light which is from the Lord, and that thence is intelligence. In this heat and light are all the angels in heaven, and their affections and thoughts are from no other source, and are

nothing else. This is manifest from their speech, which in consequence of this origin consists of variegations or modifications of heavenly light, in which is heavenly heat, and is therefore ineffable, and so various and full as to be incomprehensible (n. 3342, 3344, 3345). In order that these things might be exhibited representatively in the world, such names were given to the several sons of Jacob as would signify the universals of good and truth, or of love and faith, thus universals as to the variations of celestial and spiritual heat, and as to the variegations of light therefrom. The very order of these universals is what determines the flame and splendor therefrom. When the order begins from love, everything which follows thence in genuine order appears flamy, but when the order begins from faith, everything which follows in genuine order appears in white light, but with all difference according to the things which follow. On the contrary, if it be not in genuine order, everything appears obscure, with all difference. Of this order and the difference therefrom, by the Divine mercy of the Lord something will be said in the following pages. From this now it is that the Lord gave answers by the urim and thummim, and that according to the state of the matter in question they received answers, by lights and their radiance from precious and pellucid stones, on which were inscribed the names of the twelve tribes ; for, as already said, on the names were inscribed the universals of love and faith in the Lord's kingdom, consequently the universals of flame and light, whereby the things of love and faith are represented in heaven. It is permitted therefore first to show from the Word, that the order of names, in which the tribes are mentioned, is various in the Word, and this according to the state of the subject treated of ; and that from this it may be known that the answers from the Lord given by the urim and thummim, were radiations of light according to the state of the matter in question from order ; for all the light of heaven varies according to the states of the

subject, and the states of the subject vary according to the order of good and truth. But what of truth and good is signified by each son of Jacob, will be manifest from the explication, namely, that by Reuben is signified faith from the Lord, by Simeon faith of the will which is from the Lord, by Levi spiritual love or charity, by Judah the Divine of love and the celestial kingdom of the Lord. What is signified by the eight remaining sons, will be stated in the following chapter. Their order according to nativity is what is here described, which is as follows: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin (see verses 32-35 of this chapter, and verses 6, 8, 11, 13, 18, 20, 24 of chap. xxx., and verse 18 of chap. xxxv.). This order is according to the state of the subject here, which is the regeneration of man; for then the commencement is from the truth of faith, which is Reuben, and progression is thence made to willing what is true, which is Simeon; and thence to charity, which is Levi; thus to the Lord, Who in the supreme sense is represented by Judah. That spiritual conception and birth, or regeneration, is from what is external to what is internal, was stated above (n. 3860), that is, from the truth of faith to the good of love. Previous to Jacob's coming to his 4 father Isaac, in Mamre, Kiriath Arba, they are named in this order—Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, Asher (Gen. xxxv. 23-26); in which the sons born of Leah and Rachel are first named, and lastly those born of the handmaids, and this according to the state of the subject there treated of. They are enumerated in a still different order when they journeyed and came to Egypt (Gen. xli. 9-19); and in another order when they were blessed by Jacob, at that time Israel, before his death (Gen. xlix. 3-27); and in another when they were blessed by Moses (Deut. xxxiii. 6-24). They were in the following order when they encamped around the tent of assembly—to the east, Judah,

Issachar, Zebulun ; to the south, Reuben, Simeon, Gad ; to the west, Ephraim, Manasseh, Benjamin ; to the north Dan, Asher, Naphtali (Num. ii.). In what order they stood for blessing the people on Mount Gerizim and for cursing on Mount Ebal, may be seen in Deuteronomy (xxvii. 12, 13). When the princes chosen from each tribe were sent to explore the land, they are enumerated in this order — Reuben, Simeon, Judah, Issachar, Ephraim, Benjamin, Zebulun, Joseph or Manasseh, Dan, Asher, Naphtali, Gad (Num. xiii. 4-16). But the princes who were to give the land for inheritance, are enumerated in another order (Num. xxxiv. 19-29). In what order the lot was cast and came forth, when the land was given for inheritance, may be seen in

5 Joshua (chap. xiii.-xix.). When in Ezekiel the boundaries of the new or holy land which the tribes were to inherit are described, they are mentioned in this order — Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah, Benjamin, Simeon, Issachar, Zebulun, Gad, all from the corner eastward to the corner of the sea or west, except Gad, who was at the corner of the south, toward the south (xlvi. 2-8, 23-26) ; and when treating of the gates of the new or holy city, they are mentioned in this order — toward the north three gates, of Reuben, Judah, and Levi ; toward the east three gates, of Joseph, Benjamin, and Dan ; toward the south three gates, of Simeon, Issachar, and Zebulun ; toward the west three gates, of Gad, Asher, and Naphtali (Ezek. xlvi. 31-34). The order of those who were sealed, twelve thousand out of every tribe, may be seen in the Apocalypse (vii. 5-8). In all these passages the enumeration of tribes is altogether according to the state of the subject in each, to which the order corresponds ; the state

6 is manifested by what precedes and what follows. What was the order of the precious stones in the urim and thummim is mentioned and described in the Word, but to what tribe each stone corresponded, is not mentioned, for they represented all things of light from celestial flame, that is,

all things of truth from good, or all things of faith from love ; and because they had this representation, heavenly light itself shone through miraculously according to the state of the thing about which there was question and answer, being glowing and shining for the affirmative of good and truth, together with variegations of colors according to differences of state of good and truth. So it is in heaven, where all celestial and spiritual things are expressed by lights and their distinctions, and this in a manner ineffable and altogether incomprehensible by man ; for, as has been before shown, in heavenly light there is life from the Lord, consequently wisdom and intelligence, and hence in the distinctions of light there is everything which belongs to the life of truth, that is, everything relating to wisdom and intelligence ; and in the distinctions of flame, of radiance, and of splendor, there is everything which belongs to the life of good and to the life of truth from good, or to love to the Lord and faith therefrom. This then was the urim and thummim, which were on the breast-plate of the ephod and on the heart of Aaron, as is manifest also from this, that the urim and thummim signify lights and perfections, and that the breastplate, on which they were placed, was called the breast-plate of judgment, because judgment is intelligence and wisdom (n. 2235). That it was on Aaron's heart, was because by heart is signified the Divine love — see above (n. 3635) and at the end of this chapter. Hence those precious stones were in settings of gold, for gold in the internal sense is the good which is of love (n. 113, 1551, 1552), and precious stone the truth which is transparent from good (n. 114). Concerning the urim and thummim 7 it is thus written in Moses : *Thou shalt make a breast-plate of judgment, a work of designing, like the work of the ephod thou shalt make it, of gold, of blue, and of purple, and of scarlet double-dyed, and of fine twined linen, shalt thou make it. Four square it shall be and double. . . . And thou shalt set in it settings of stone, four rows of stone shall there be.*

. . . *Bases of gold shall there be in their settings. And the stones shall be according to the names of the sons of Israel, twelve according to their names; the engravings of a signet, every one according to his name, they shall be for the twelve tribes* (Exod. xxviii. 15-17, 20; xxxix. 8-14). The stones which were to be in each order are also there designated. And further: *The breast-plate shall not be loosed from off the ephod; and Aaron shall bear the names of the sons of Israel in the breast-plate . . . upon his heart, when he goeth in unto the holy place, for a memorial before Jehovah continually. And thou shalt put in the breast-plate of judgment the urim and the thummim; and they shall be upon Aaron's heart when he goeth in before Jehovah: and Aaron shall bear the judgment of the sons of Israel upon his heart before Jehovah continually* (Exod. xxviii. 28-30; Lev. viii. 7, 8). That Jehovah or the Lord was inquired of by the urim and gave answers, may be seen in Moses: *Jehovah said unto Moses, Take thee Joshua the son of Nun . . . Thou shalt put of thy glory upon him, that all the congregation of the sons of Israel may obey. He shall stand before Eleazar the priest, and he shall inquire for him in the judgment of the urim before Jehovah* (Num. xxvii. 18, 20, 21). And in Samuel: *Saul inquired of Jehovah, and Jehovah answered him not, neither by dreams, nor by urim, nor by prophets* (1 Sam. xxviii. 6).

3863. *For she said, Because Jehovah hath seen.* That this signifies in the supreme sense foresight, in the internal sense faith, in the interior sense understanding, and in the external sense sight, in the present case faith from the Lord, is evident from the signification of seeing, of which in what follows. From what has been said above, it may be evident that the twelve tribes, named from the twelve sons of Jacob, signified all things of truth and good, or of faith and love, thus all things of the church, and that each tribe signified some universal; thus the twelve tribes signified twelve universals, which comprehend and include in them all things

whatsoever that belong to the church, and in a universal sense, all things belonging to the Lord's kingdom. The universal which Reuben signifies, is faith. The reason why faith is the first universal is, that when man is being regenerated, or becoming a church, he must first learn and become imbued with the things of faith, that is, of spiritual truth ; for by the doctrine of faith, or of truth, he is introduced. For man is such that of himself he does not know what heavenly good is, but must learn it from doctrine, which is called the doctrine of faith. Every doctrine of faith has respect to life as an end, and therefore to good, for good is life. It was a controverted point among the ancients, ² which was the first-born of the church, truth which is of faith, or good which is of love. They who maintained that truth which is of faith was the first-born, argued from external appearance, and determined this to be the first, because truth is and ought to be first learned, and because by it man is introduced to good. But they knew not that good is essentially the first-born, and that it is infused by the Lord through the internal man, that it may adopt and receive the truth which is introduced through the external man, and that in good there is life from the Lord, and that in truth there is no life but what it receives by good ; thus that good is the soul of truth, and appropriates to itself and puts on truth as the soul does its body. From this it may be evident that according to external appearance truth is in the first place, and as it were the first-born, when man is being regenerated ; although good essentially is in the first place, and is the first-born, and is placed first when man is regenerated. That this is the case, may be seen above (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701). As ³ the subject treated of in this chapter, and in those which precede, is the regeneration of the natural, and here its first state, which is that of introduction by truth to good, therefore the first son of Jacob, or Reuben, was named from Jehovah seeing, which in the internal sense signifies faith

from the Lord. Faith regarded in itself, is faith in the understanding and faith in the will ; to know and to understand the truth which is of faith, is called faith in the understanding, but to will the truth which is of faith, is called faith in the will. Faith in the understanding is that which is signified by Reuben, but faith in the will is what is signified by Simeon. That faith in the understanding, or the understanding of truth, precedes faith in the will, or the willing of truth, may be evident to every one ; for when anything is unknown to man, as heavenly good is, he must first know that it is, and understand what it is, before he can

4 will it. That seeing in the external sense signifies sight, is evident without explication ; that seeing in the interior sense signifies understanding, may also be evident, for the sight of the internal man is nothing else than understanding, wherefore also understanding, in common discourse, is called internal sight, and light is predicated of it, as of external sight, and is called intellectual light. That seeing in the internal sense is faith from the Lord, is evident from this, that the interior understanding has no other objects than those that are of truth and good, for these are the objects of faith. This interior understanding, or internal sight, which has for its objects the truths which are of faith, does not manifest itself so much as the understanding which has for its objects the truths of civil and moral life, for the reason that it is within the latter, and in the light of heaven, which light is in obscurity so long as man is in the light of the world. Nevertheless, with those who are regenerated, it reveals itself, especially by conscience. That seeing in the supreme sense is foresight, may be evident, for the intelligence which is predicated of the Lord is infinite intel-

5 ligence, which is nothing else than foresight. That seeing, from which Reuben was named, in the internal sense signifies faith from the Lord, is manifest from very many passages in the Word, of which it is permitted to adduce the following : *Jehovah said unto Moses, Make thee a fiery serpent, and*

set it upon a standard; and it shall come to pass, that every-one that is bitten, and shall see it, shall live. Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, and he looked unto the serpent of brass, he lived (Num. xxi. 8, 9). That the brazen serpent represented the Lord as to the external sensual or natural, may be seen above (n. 197); and that brass signifies the natural (n. 425, 1551). That faith in Him was represented by the living again of those who saw, or looked upon it, the Lord Himself teaches in John: *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but should have eternal life (iii. 14, 15).* In Isaiah: *The Lord said, Go and say unto this 6 people, Hearing hear ye, but do not understand; and seeing see ye, and do not perceive; make the heart of this people fat, and their ears heavy, and blind their eyes; lest they should see with their eyes, and hear with their ears, and their heart should understand (vi. 9, 10).* That seeing and not perceiving here signifies understanding what is true and still not acknowledging it, is manifest, and that blinding the eyes, lest they should see with their eyes, signifies depriving them of the understanding of truth, and that seeing here signifies faith in the Lord, is evident from the Lord's words in Matthew (xiii. 13, 14); and in John (xii. 36, 37, 39, 40). In Ezekiel: *Son of man, thou dwellest in the 7 midst of the house of rebellion, which have eyes to see, but see not; which have ears to hear, and hear not (xii. 2).* Having eyes to see but not seeing, signifies that they were able to understand the truths of faith, but were not willing, and this because of evils, which are the house of rebellion, inducing a deceitful light on falsities, and darkness on truths, according to these words in Isaiah: *This is a people of rebellion, lying sons, sons that will not hear the law of Jehovah, who have said to the seers, See not; and to them that have vision, See not for us right things, speak to us*

smooth things, see illusions (xxx. 9, 10). Again: The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined (ix. 2) — where seeing a great light signifies receiving and believing the truths which are of faith. On those who are in faith heavenly light is said to shine, for the light which is in heaven is Divine truth from Divine

8 *good. Again: Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath He covered (xxix. 10). Closing the eyes means the understanding of truth — that eye means the understanding, see above (n. 2701); covering the seers, means those who know and teach the truths of faith. Seers were formerly called prophets, and that prophets mean those who teach, and also truths of doctrine, may be seen above (n. 2534). Again: The priest and the prophet err through strong drink . . . they err among the seers, they stumble in judgment (xxviii. 7) — where the sense is the same; that the judgment wherein they stumble, is the truth of faith, may be seen above (n. 2235). Again: The eyes of them that see shall not be closed, and the ears of them*

9 *that hear shall hearken (xxxii. 3). Again: Thine eyes shall behold the king in his beauty, they shall see the land of far distances (xxxiii. 17): to behold the king in beauty means the truths of faith which are from the Lord, which are called beautiful from good; to see the land of far distances means the good of love. That king is the truth of faith, may be seen above (n. 1672, 2015, 2069, 3009, 3670); that beautiful is predicated from good (n. 553, 3080, 3821); and that land is the good of love (n. 620, 636, 3368, 3379). In Matthew: Blessed are the pure in heart; for they shall see God (v. 8) — where it is manifest that to see God is to believe in Him, thus to see Him by faith; for they who are in faith, from faith see God, since God is in faith, and is*

10 *that in faith which constitutes true faith. Again: If thine eye causeth thee to stumble, pluck it out . . . for it is better*

for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire (xviii. 9). That eye in this passage does not mean eye, and that it is not to be plucked out, is manifest, for this does not cause to stumble, but the understanding of truth, which is here meant by eye (n. 2701). That it is better not to know and apprehend the truths of faith, than to know and apprehend them and still live a life of evil, is signified by its being better to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. In the same: *Blessed are your eyes, 11 for they see; and your ears, for they hear. Verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, but saw them not* (xiii. 16, 17: John xii. 40). Seeing stands for knowing and understanding the things which are of faith in the Lord, thus for faith; for they were not blessed because they saw the Lord, and saw His miracles, but because they believed — as may be evident from these words in John: *I said unto you, that ye also have seen Me, and believe not. . . . This is the will of Him Who sent Me, that every one who seeth the Son, and believeth on Him, should have eternal life. . . . Not that any one hath seen the Father, save He Who is with the Father, He hath seen the Father. Verily, verily, I say unto you, he that believeth on Me hath eternal life* (vi. 36, 40, 46, 47). Seeing and not believing stands for knowing the truths of faith and not receiving them; seeing and believing stands for knowing and receiving them; no one having seen the Father save He Who is with the Father, means that Divine good cannot be acknowledged except by Divine truth. That the Father is Divine good, and the Son Divine truth, may be seen above (n. 3704). Hence the internal sense is, that no one can have heavenly good unless he acknowledges the Lord. In like manner in the 12 same evangelist: *No one hath seen God at any time, the only begotten Son, Who is in the bosom of the Father, He hath declared Him* (i. 18). And again: *Jesus said, He*

that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness (xii. 45, 46) — where it is said plainly that to see is to believe, or to have faith. Again: *Jesus said, If ye have known Me, ye have known My Father also; and from henceforth ye know Him and have seen Him. . . . He that hath seen Me, hath seen the Father* (xiv. 7, 9). Again: *The Spirit of Truth Whom the world cannot receive, because it seeth Him not, neither knoweth Him. . . . I will not leave you orphans: I will come unto you. . . . Yet a little while, and the world seeth Me no more; but ye see Me: because I live ye shall live also* (xiv. 17-19) — where seeing signifies having faith, for the Lord is seen only by faith, since faith is the eye of love, the Lord being seen by love through faith, and love being the life of faith; wherefore it is said, “Ye see Me: because I live, ye shall ¹³ live also.” Again: *Jesus said, For judgment I am come into this world, that they who see not may see; but that they who see may be made blind. . . . The Pharisees said, Are we also blind? Jesus said unto them, If ye were blind, ye would not have sin: but now ye say, We see; therefore your sin remaineth* (ix. 39-41). Here they who see stand for those who imagine themselves to be more intelligent than others, of whom it is said that they should be made blind, that is, should not receive faith. That not to see, or to be blind, is predicated of those who are in falsities, and also of those who are in ignorance, may be seen above (n. 2383). In Luke: *Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see; and hearing they may not hear* (viii. 10). Again: *I say unto you, There be some of those standing here, who shall not taste of death, until they shall see the kingdom of God* (ix. 27: Mark ix. 1). To see the kingdom of God means to believe. Again: *Jesus said unto His disciples, The days shall come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it* (xvii. 22) —

where the consummation of the age, or the last time of the church, is treated of, when there is no longer any faith. Again: *It came to pass, when Jesus sat down with them at meat, that He took the bread, and blessed it, and breaking, gave to them; and their eyes were opened, and they knew Him* (xxiv. 30, 31); by which was signified that the Lord appears by good, but not by truth without good, for bread is the good of love (n. 276, 680, 2165, 2177, 3478, 3735, 3813). From these and other passages it is evident that seeing, in the internal sense, signifies faith from the Lord, for there is no other faith which is faith, than what comes from the Lord. This also enables man to see, that is, to believe; but faith from self, or from man's proprium, is not faith, for it causes him to see falsities as truths, and truths as falsities; and if he sees truths as truths, still he does not see, because he does not believe, for he sees himself in them, and not the Lord. That to see is to have faith in the Lord, ¹⁵ is plainly manifest from what has been frequently said above concerning the light of heaven, namely, that being from the Lord, it has with it intelligence and wisdom, consequently faith in Him, for faith in the Lord is inwardly in intelligence and wisdom; wherefore to see from that light, as angels do, can signify nothing else than faith in the Lord. The Lord Himself also is in that light, because it proceeds from Him. It is this light also which shines in the conscience of those who have faith in the Lord, although man is ignorant of it while he lives in the body, for it is then obscured by the light of the world.

3864. *My affliction* — which Jehovah hath seen. That this signifies a state of arriving at good, is evident from the signification of affliction, as temptation (n. 1846); and because this is the means of arriving at good, my affliction here signifies a state of coming from truth, which is external, and of arriving at good, which is internal.

3865. *For now my man will love me.* That this signifies that hence would come the good of truth, is evident from

the signification of will love, as good therefrom, for all good is of love, and is therefore here signified by loving; and from the signification of man, as truth (n. 3134). What the good of truth is, has been often explained above, namely, that it is affection for truth for the sake of life, for life is the good which is regarded in truth by those who are afterward regenerated. Without a life according to truth, no conjunction of truth with good is effected, consequently no appropriation. Every one may see this plainly, by attending to those who live ill and to those who live well: they who live ill, though they have been instructed during childhood and youth in the doctrines of the church like other people, are still found on examination to believe nothing at all concerning the Lord, or concerning faith in Him and the truths of the church; but they who live well have every one of them faith in the truths which they believe to be truths. They, however, who teach truths, as the rulers of the church, and live ill, may indeed profess to believe, yet still in heart they do not believe. With some of them there is a persuasion which has the semblance of faith, amounting to no more than mere knowledge confirmed, not because it is truth, but because it is expedient to make profession of it for the sake of office, honor, and gain. This penetrates no deeper than through the ears into the memory, and from the memory it goes out into the lips, but not into the heart, and thence into confession. Hence it is manifest that the life teaches the quality of the acknowledgment of truth, that is, the quality of the faith; and that faith separate from the good of life declares that however a man lives, he may still be saved through grace, and argues against the doctrine that every one's life remains with him after death.

3866. From the internal sense of the words which Leah uttered concerning Reuben at his birth, "Jehovah hath seen mine affliction, for now my man will love me," it may be evident what of the church Reuben signifies, or the tribe

which took its name from Reuben, namely, that which is the first of regeneration, or which is the first when man is becoming a church, and that this is truth of doctrine whereby he may attain to good of life.

3867. Verse 33. *And she conceived again, and bare a son, and said, Because Jehovah hath heard that I was hated, and hath given me this also; and she called his name Simeon.* “And she conceived again, and bare a son” signifies, as before, spiritual conception and birth from what is external toward things more interior. “Because Jehovah hath heard” signifies in the supreme sense providence, in the internal sense the will of faith, in the interior sense obedience, in the external sense hearing, in the present case faith in the will, which is from the Lord alone; “that I was hated” signifies a state of faith if the will be not correspondent to it; “and hath given me this also” signifies what is successive; “and she called his name Simeon” signifies its quality.

3868. *And she conceived again, and bare a son.* That this signifies spiritual conception and birth from what is external toward things more interior, is evident from what was said above (n. 3860), where the same words occur. Advancement is said to be made from what is external toward more interior things, when it is made from knowledge which is of the understanding, to the will; or, speaking spiritually, when it is made from truth which is of faith, to charity. For the understanding proceeds from the will, and manifests the will in a certain visible form; in like manner, faith proceeds from charity, and manifests charity in a certain form. From this it is manifest that the understanding is the external of the will, and that faith is the external of charity, or what is the same, that the will is the internal of the understanding, and charity the internal of faith. Thus to advance from the external to things more interior, is to advance from faith in the understanding to faith in the will, consequently from faith to charity, which is represented by Levi

— of whom in what presently follows. It is to be known that by faith, when distinguished from charity, is meant truth, such as the truth of doctrine, or such as there is in the confession called the apostles' creed ; and this is according to the general sense in the church ; for to have faith in truths is believed to be the faith by which is salvation. There are few who know that faith is trust and confidence, and among those few, still fewer who know that trust or confidence is from charity, and cannot exist in any one who has not lived the life of charity.

3869. *And said, Because Jehovah hath heard.* That this signifies in the supreme sense providence, in the internal sense the will of faith, in the interior sense obedience, in the external sense hearing, in the present case faith in the will, which is from the Lord alone, is evident from the signification of hearing. That to hear is of the sense of hearing, it is needless to explain ; but that hearing in the interior sense is obedience, and in the internal sense faith in the will, is evident from many passages in the Word, as will be seen presently ; and also from the quality of hearing in respect to the quality of sight. That sight in the interior sense is understanding, and in the internal sense faith in the understanding, may be seen above (see n. 3863) ; and this because the quality of things becomes apparent by the internal sight, and thus they are apprehended by a kind of faith, but an intellectual kind. So too when the things which are heard penetrate to the interiors, they also are changed into something like sight, for what is heard is seen interiorly, and therefore by hearing is also signified that which is signified by sight, namely, that which is of the understanding, and also that which is of faith. Hearing, however, at the same time persuades that a thing is so, and affects not only the intellectual part of man, but also his voluntary part, and causes him to will what he sees. From this it is that hearing signifies the understanding of a thing, and at the same time obedience, and

in the spiritual sense, faith in the will. Because all this is ² latent in hearing, namely, obedience and faith in the will, therefore these too are signified by hearing, hearkening, and attending, in common speech; for to hear is to be obedient, and to hearken to any one is also to obey. For the interiors of a thing are sometimes thus contained in the expressions of man's speech, for the reason that it is the spirit of man which thinks and perceives the meaning of the expressions in speech, and this is in a certain communion with spirits and angels, who are in the first principles of the expressions. Moreover, such is the circle of things in man, that whatever enters by the ear and eye, or by the hearing and sight, passes into his understanding, and through the understanding into the will, and from the will into act. So also the truth of faith first becomes the truth of faith in knowledge, afterward the truth of faith in will, and lastly the truth of faith in act, thus charity. Faith in knowledge, or in the understanding, is Reuben, as has been already shown; faith in the will is Simeon, and faith in the will when it becomes charity is Levi. That hearing in the ³ supreme sense signifies providence, may be evident from what was said above (n. 3863) concerning seeing, as in the supreme sense foresight; for the Lord's foreseeing is the seeing from eternity to eternity that so a thing is; but the Lord's providing is the ruling that a thing be so, and the bending of man's freedom to good, so far as He foresees that man suffers himself to be bended in freedom (see n. 3854). That by Jehovah's hearing, from which Simeon ⁴ was named, in the interior sense is signified obedience, and in the internal sense faith in the will from the Lord alone, is manifest from very many passages in the Word, as from the following — in Matthew: *Behold a voice out of the cloud, saying, This is My beloved Son, in Whom I am well pleased; hear ye Him* (xvii. 5). To hear Him means to have faith in Him and to obey His precepts, thus to have faith in the will. In John: *Verily, verily, I say unto you,*

that the hour cometh . . . when the dead shall hear the voice of the Son of God ; and they that hear shall live. . . . Marvel not at this ; for the hour cometh, in which all that are in the graves shall hear His voice (v. 25, 28). To hear the voice of the Son of God means to have faith in the words of the Lord and to will them. They who have faith of the will, receive life, wherefore it is said, “ they that hear shall live.” Again : *He who entereth in by the door is the shepherd of the sheep. To him the porter openeth ; and the sheep hear his voice. . . . And other sheep I have, which are not of this fold : them also I must bring, and they shall hear My voice, and there shall be one flock, and one shepherd. . . . My sheep hear My voice, and I know them, and they follow Me (x. 2, 3, 16, 27).* To hear the voice manifestly means to obey from faith of the will. Again : *Every one that is of the truth heareth My voice (xviii. 37)* — where the same thing is meant. In Luke : *Abraham said unto him, They have Moses and the prophets : let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead (xvi. 29, 31).* To hear Moses and the prophets means to know the things contained in the Word, and to have faith therein, thus also to will them ; for to have faith and not to will, is to see and not to hear, but to have faith and to will is both to see* and to hear ; wherefore both seeing and hearing are mentioned together in the Word throughout, and by seeing is signified the same as by Reuben, and by hearing the same as by Simeon, for they are joined together as brother to brother. That seeing and hearing are mentioned together is evident from the following passages — in Matthew : *Therefore speak I to them in parables : because they seeing see not ; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive : for this people's*

* Latin, by slip of the pen, *fidem habere*.

heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart. . . . But blessed are your eyes, for they see; and your ears, for they hear. Verily I say unto you, that many prophets and just men have desired to see the things which ye see, but have not seen them; and to hear the things which ye hear, and have not heard them (xiii. 13-17: John xii. 40: Isa. vi. 9). In Mark: *Jesus said to the disciples, Why reason ye because ye have no bread? Do ye not yet perceive, neither understand? Have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? (viii. 17, 18.)* In Luke: *Unto you it is given 7 to know the mysteries of the kingdom of God: but to others in parables; that seeing they may not see, and hearing they may not hear (viii. 10).* In Isaiah: *The eyes of the blind shall be opened, and the ears of the deaf shall be opened (xxxv. 5).* Again: *And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness (xxix. 18).* Again: *Hear ye deaf; and look, ye blind, that ye may see (xlii. 18).* Again: *Bring forth the blind people that have eyes, and the deaf that have ears (xliii. 8).* Again: *The eyes of them that see shall not be closed, and the ears of them that hear shall hearken (xxxii. 3).* Again: *Thine eyes shall see thy teachers, and thine ears shall hear a word (xxx. 20, 21).* Again: *Who stoppeth his ear from hearing of blood and shutteth his eyes from seeing evil, he shall dwell on high (xxxiii. 15, 16).* In Ezekiel: *Son of man, thou dwellest in the midst of the rebellious house, which have eyes to see, and see not; which have ears to hear, and hear not (xii. 2).* In these passages mention is made both of seeing and hearing, because the one follows the other—that is, faith in the understanding which is seeing, and faith in the will which is hearing—otherwise it would have been sufficient to have mentioned one only. From this it is also plain

why one son of Jacob was named from seeing and another
 8 from hearing. That seeing signifies faith in knowledge or
 in the understanding, and hearing faith in obedience or in
 the will, is from correspondences in the other life, and thence
 significatives ; those who are intellectual and thence in faith,
 belong to the province of the eye, and those who are obedi-
 ent and thence in faith, belong to the province of the ear.
 That it is so, will be seen at the close of the chapters,
 where by the Divine mercy of the Lord, the Greatest Man,
 and the correspondence of all things in the human body
 9 therewith, will be described. Thus then it is, that the eye
 in the internal sense is understanding (n. 2701), and that
 the ear is obedience, and in the spiritual sense faith there-
 from, or faith in the will, as is evident also from the follow-
 ing passages — in Isaiah : *Yea, thou heardest not ; yea, thou
 knewest not ; yea, from that time thine ear was not opened*
 (xlvi. 8). Again : *The Lord Jehovih . . . will waken
 mine ear to hear, as they that are taught ; the Lord Jehovih
 hath opened mine ear, and I was not rebellious* (l. 4, 5).
 Again : *In attending attend to Me, and eat ye that which is
 good, and let your soul delight itself in fatness ; incline your
 ear, and come unto Me : hear and your soul shall live*
 (lv. 2, 3). In Jeremiah : *To whom shall I speak and tes-
 tify, that they may hear : behold, their ear is uncircumcised,
 and they cannot hearken* (vi. 10). Again : *This thing I
 commanded them, saying, Harken unto My voice and I
 will be your God, and ye shall be My people . . . and they
 hearkened not, nor inclined their ear* (vii. 23, 24, 26).
 Again : *Hear the word of Jehovah, O ye women, and let your
 ear receive the word of His mouth* (ix. 20). Again : *Ye have
 not inclined your ear, and have not obeyed Me* (xxxv. 15).
 In Ezekiel : *Son of man, all my words that I shall speak
 unto thee, receive in thy heart, and hear with thine ears*
 (iii. 10). Again : *I will set my jealousy against thee, and
 they shall deal with thee in fury ; they shall take away thy
 nose and thine ears* (xxiii. 25). To take away the nose

and the ears stands for the perception of truth and good, and the obedience of faith. In Zechariah: *They refused to hearken, and turned a stubborn shoulder, and made their ears heavy, that they should not hear; and their heart have they set as adamant, that they might not hear the law* (vii. 11, 12). In Amos: *Thus saith Jehovah: As the shepherd* 10 *snatcheth out of the mouth of the lion two legs, or a piece of an ear, so shall the sons of Israel be snatched away in Samaria, in the corner of a bed, and on the end of a couch* (iii. 12) — where the two legs mean the will of good, and the piece of an ear the will of truth. That a piece of an ear means this, can be evident, as was said, only from correspondences in the other life, and significatives therefrom, according to which is the internal sense of the Word, and also the rituals in the Israelitish and Jewish Church. Hence it was, that when Aaron and his sons were inaugurated into the ministry, it was commanded, among other things, that Moses should take of the blood of a ram, and should put it on the tip of Aaron's ear, and upon the tip of the ear of his sons; and upon the thumb of their right hand, and upon the great toe of their right foot (Exod. xxix. 20). By this ritual was represented the will of faith, into which as priest he was also to be initiated; that this ritual was holy, every one may know, because it was enjoined upon Moses by Jehovah, and so also putting blood on the tip of the ear was holy. But what particular holy thing this signified, can only be known from the internal sense of things in the Word, which sense here is, that the holy of faith from the will should be preserved. That by ear is signified 11 obedience, and in the internal sense faith therefrom, is still more plainly manifest from the ritual respecting a servant who was not willing to depart from service — of whom it is thus written in Moses: *If a man-servant or maid-servant shall not be willing to depart from service, his master shall bring him unto God, and shall bring him to the door, or unto the door-post, and his master shall bore his ear through*

with an awl, and he shall serve him for ever (Exod. xxi. 5, 6 : Deut. xv. 17). Boring the ear through with an awl at the door-post signifies serving or obeying perpetually ; in the spiritual sense it signifies not willing to understand truth, but willing truth from obedience, which is relatively
 12 not freedom. Because the obedience of faith is understood by ears in the internal sense, and obeying by hearing, it is evident what is signified by these words of the Lord, which He so often uttered : *He that hath an ear to hear, let him hear* (Matt. xiii. 9, 43 : Mark iv. 9, 23 ; vii. 16 : Luke viii.
 13 8 ; xiv. 35 : Apoc. ii. 7, 11, 29 ; iii. 13, 22). That hearing in the supreme sense signifies providence, and seeing foresight, is evident from the passages in the Word where eyes and ears are predicated of Jehovah, or the Lord — as in Isaiah : *Incline Thine ear, O Jehovah, and hear ; open Thine eyes, O Jehovah, and see* (xxxvii. 17). In Daniel : *O my God, incline Thine ear, and hear ; open, O Jehovah, Thine eyes, and see our desolations* (ix. 18). In David : *O God, incline Thine ear unto me, and hear my speech* (Ps. xvii. 6). Again : *Incline Thine ear unto me, and save me* (Ps. lxxi. 2). Again : *Give ear to my supplications, in Thy truth answer me, and in Thy justice* (Ps. cxliii. 1). In Jeremiah : *O Jehovah . . . Thou heardest my voice ; hide not thine ear at my breathing, at my cry* (Lam. iii. 55, 56). In David : *O Jehovah . . . hide not Thy face from me, in the day of my distress ; incline Thine ear to me ; in the day when I call, answer me* (Ps. cii. 1, 2). It is known that Jehovah has not ears nor eyes, like a man, but that it is an attribute predicable of the Divine, which is signified by ear and by eye, namely, infinite will and infinite understanding. Infinite will is providence, and infinite understanding is foresight ; these are what are understood by ear and eye in the supreme sense, when they are attributed to Jehovah. From these things it is now manifest what in every sense is signified by “Jehovah hath heard,” from which Simeon was named.

3870. *That I was hated.* That this signifies a state of faith, if the will be not correspondent thereto, is evident from the signification of being hated, as being not loved, for such is the state of faith if the will does not correspond to it. In the internal sense the progress of man's regeneration from the external to the internal is treated of, that is, from the truth of faith to the good of charity. The truth of faith is external, and the good of charity is internal. In order that the truth of faith may live, it must be introduced into the will, that it may there receive life ; for truth does not live from knowing, but from willing. Life flows in from the Lord through the new will which He creates in man. The first life manifests itself by obedience, which is the first of the will ; the second by affection for doing the truth, which is progression of the will, and which has existence when enjoyment and blessedness are perceived in doing the truth. Unless there be such progress of faith, truth does not become truth, but something separate from life, sometimes confirmative of falsity, and sometimes persuasive of it, thus something defiled ; for it couples itself with man's evil affection, or his lust, that is, with his own will, which is contrary to charity. Such is the faith which by many at this day is believed to be faith, and to save alone without works of charity. But this faith, which ² is separate from charity, and therefore contrary to charity, is represented in what follows by Reuben, that he lay with Bilhah his father's concubine (Gen. xxxv. 22), and of which Jacob, then Israel, expresses his detestation in these words : *Reuben, my first-born, thou art my might, and the beginning of my strength . . . unstable as water thou shalt not excel, because thou wentest up to thy father's bed, then defiledst thou it ; he went up to my couch* (Gen. xlix. 3, 4). The will and affection of this faith, namely, that which is separated from charity, as contrary to charity, is also described in the same chapter by Simeon and Levi in these words : *Simeon and Levi are brethren ; weapons of violence are their*

swords ; let not my soul come into their secret ; unto their assembly let not my glory unite itself : for in their fury they slew a man, and in their self-will they unstrung an ox. Cursed be their fury, for it was fierce ; and their anger for it was cruel : I will divide them in Jacob, and scatter them in Israel (verses 5-7). That it is faith separate from charity which is here described by Simeon and Levi, will be shown by the Divine mercy of the Lord in what follows.

3871. *And hath given me this also.* That this signifies what is successive, namely, faith in obedience or the will, as succeeding faith in knowledge or the understanding, was shown above. This is signified by “and hath given me this also.”

3872. *And she called his name Simeon.* That this signifies its quality, is evident from the signification of name, and of calling a name, as quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is contained in the internal sense of the words which Leah uttered, “Jehovah hath heard that I was hated, and hath given me this also.” This quality is what is signified by Simeon, and also by the tribe which was named from him ; and this is another universal of the church, or another step during man’s regeneration and when he is becoming a church, namely, obedience, or the will of doing the truth of faith, into which obedience, and in which will, charity is implanted, which next succeeds, and is signified by Levi.

3873. Verse 34. *And she conceived again, and bare a son, and said, Now this time will my man be joined to me, because I have borne him three sons ; therefore she called his name Levi.* “And she conceived again, and bare a son” signifies, as before, spiritual conception and birth from what is external to what is still more internal ; “and said, Now this time will my man be joined to me” signifies in the supreme sense love and mercy, in the internal sense charity, in the external sense conjunction, in the present case spiritual love ; “because I have borne him three

sons" signifies what is successive; "therefore she called his name Levi" signifies its quality.

3874. *And she conceived again, and bare a son.* That this signifies spiritual conception and birth from what is external to what is still more internal, is evident from what was said above (n. 3860, 3868), where the same words occur.

3875. *And said, Now this time will my man be joined to me.* That this signifies in the supreme sense love and mercy, in the internal sense charity, in the external sense conjunction, and in the present case spiritual love, is evident from the signification of being joined. That being joined in the external or proximately interior sense, is conjunction, may be evident without explication. That being joined in the internal sense signifies charity, is manifest from this, that charity, or what is the same thing, mutual love, is spiritual conjunction; for it is a conjunction of affections which are of the will, and a consequent agreement of thoughts of the understanding, thus a conjunction of minds in both parts. That being joined in the supreme sense is love and mercy, is hence manifest, inasmuch as the infinite and eternal which is predicated of charity or spiritual love, is mercy, which is the Divine love toward the human race, sunk as it is in such great miseries. For, since man of himself is nothing but evil, and what is in him, so far as it is from him, is nothing else than infernal, and since he is looked upon by the Lord from Divine love, his elevation then out of the hell in which he is of himself, and his deliverance, is called mercy. Hence, because mercy is from the Divine love, by being joined, in the supreme sense is signified both love and mercy. That being joined in the ² internal sense signifies spiritual love, or what is the same, charity toward the neighbor, may be evident also from other passages in the Word — as in Isaiah: *Let not the son of the stranger that hath joined himself to Jehovah, speak, saying, Jehovah in separating separates me from His people. . . .*

The sons of the stranger, that join themselves to Jehovah, to minister unto Him, and to love the name of Jehovah, shall be His servants (lvi. 3, 6). Joining themselves to Jehovah stands for observing the commandments, which is of spiritual love ; for no one observes the commandments of God from the heart, but he who is in the good of charity toward the neighbor. In Jeremiah : *In those days . . . the sons of Israel shall come, they and the sons of Judah, going and weeping shall they go, and shall seek Jehovah their God. They shall ask Zion concerning the way, thither shall their faces be, Come ye and join yourselves to Jehovah with an everlasting covenant that shall not be forgotten* (l. 4, 5) — where joining themselves to Jehovah in like manner stands for observing the commandments from the heart, that is,

3 *from the good of charity. In Zechariah : Many nations shall join themselves to Jehovah in that day, and shall be My people* (ii. 11) — where the sense is the same. In Isaiah : *Jehovah will have compassion on Jacob, and will again choose Israel, and set them in their own land ; and the sojourner shall join himself with them, and they shall cleave unto the house of Jacob* (xiv. 1). The sojourner joining himself with them means being in a similar observance of the law ; cleaving unto the house of Jacob signifies being in the good of charity, in which they are who are signified by the house of Jacob. In Matthew : *No one can serve two masters : for either he will hate the one and love the other, or else he will join himself to the one and despise the other* (vi. 24) — where loving means the celestial of love, and joining himself the spiritual of love ; both are mentioned because they are distinct, otherwise it would have

4 *been sufficient to mention one. They who are in spiritual love are therefore called the sons of Levi, as in Malachi : Who may abide the day of His coming, and who shall stand when He appeareth ? . . . He shall sit as a refiner and purifier of silver ; and He shall purify the sons of Levi, and purge them as gold and silver* (iii. 2, 3). That in the su-

preme sense the Lord is signified by Levi, from Divine love and mercy toward those who are in spiritual love, may be seen in the same prophet : *That ye may know that I have sent this commandment unto you, that My covenant might be with Levi, saith Jehovah Zebaoth : My covenant shall be with him of life and peace. . . . Ye are turned aside out of the way ; ye have caused many to stumble in the law ; ye have corrupted the covenant of Levi. . . . Therefore I have made you contemptible* (ii. 4, 5, 8, 9). And since Levi in the supreme sense signifies the Divine love or mercy of the Lord, and in the internal sense spiritual love, therefore the tribe of Levi was made the priesthood ; for the priesthood in the internal sense of the Word, is nothing else than the holy of love, and royalty the holy of faith (see n. 1728, 2015, 3670). Because by the word “joining,” from which 5 Levi was named, is signified spiritual love, which is the same as mutual love, by the same word also in the original tongue is signified mutual giving and receiving ; and by mutual giving and receiving in the Jewish Church was represented mutual love, on which subject by the Divine mercy of the Lord we shall speak elsewhere. Mutual love differs from friendship in this, that mutual love regards the good which is in a man, and because it is directed to good, it is directed to him who is in good ; but friendship regards the man, and this is also mutual love when it regards the man from good, or for the sake of good. But when it does not regard him from good or for the sake of good, but for the sake of self which it calls good, then friendship is not mutual love, but approaches to self-love, and so far as it approaches this, so far it is opposite to mutual love. Mutual love in itself is nothing else than charity toward the neighbor, for by neighbor in the internal sense nothing else is signified than good, and in the supreme sense the Lord, since all good is from Him, and He is good itself (n. 2425, 3419). This mutual love or charity toward the neighbor is what is meant by spiritual love, and is signified by Levi.

6 Celestial love also and marriage love are expressed in the sense of the letter of the Word by cleaving,* but from a word in the original tongue different from that which Levi was named. This word signifies a still closer conjunction, as in the following passages— in Moses : *Thou shalt fear Jehovah thy God ; Him shalt thou serve, and to Him shalt thou cleave* (Deut. x. 20). *Ye shall walk after Jehovah your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him* (Deut. xiii. 4). *To love Jehovah your God, and to walk in all His ways, and to cleave unto Him* (Deut. xi. 22). *To love Jehovah thy God, to obey His voice, and to cleave unto Him ; for He is thy life* (Deut. xxx. 20). In Joshua : *Take diligent heed to do the commandment and the law, which Moses the servant of Jehovah commanded you, to love Jehovah your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart, and with all your soul* (xxii. 5). In the Second Book of Kings : *King Hezekiah trusted in Jehovah the God of Israel. . . . He clave to Jehovah, he departed not from following Him, but kept His commandments, which Jehovah commanded Moses* (xviii. 5, 6). In Jeremiah : *As a girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole house of Israel, and the whole house of Judah . . . that they might be unto Me for a people, and for a name, and for a praise, and for*
 7 *a glory ; and they have not obeyed* (xiii. 11). That marriage love is also expressed by cleaving is manifest from the following passages : *Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh* (Gen. ii. 24). *For your hardness of heart, Moses wrote this commandment. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and*

* In the Latin the same word, *adhaerere*, is used for both “joining” and “cleaving.”

shall cleave unto his wife; and the twain shall be one flesh. . . . What therefore God hath joined together, let not man put asunder (Mark x. 5-9: Matt. xix. 5). *The soul of Shechem clave to Dinah the daughter of Jacob; he loved the damsel, and spake to the heart of the damsel* (Gen. xxxiv. 3). *Solomon loved many strange women. . . . Solomon clave to these in love* (1 Kings xi. 1, 2). From all this it is now manifest that to join, or cleave to, is an expression of love, received into use by the churches in ancient times, which churches were in significatives; and that it is nothing else in the internal sense than spiritual conjunction, which is charity and love.

3876. *Because I have borne him three sons.* That this signifies what is successive, is evident from what was said above (n. 3871). The successive state that is here signified by the three sons, is, that charity now arrives; for while man is being regenerated, that is, being made a church, the first thing must be for him to know and understand what the truth of faith is; the second thing must be to will and to do it; the third thing is to be affected with it. And when man is affected with truth, that is, when he perceives enjoyment and blessedness in doing according to truth, he is then in charity or mutual love. This succession is what is here understood by "I have borne him three sons."

3877. *Therefore she called his name Levi.* That this signifies its quality, is evident from the signification of name, and of calling a name, as quality — of which above (n. 3872). The quality is what is contained in these words, "Now this time will my man be joined to me, because I have borne him three sons" — concerning which words see just above (n. 3875, 3876). This quality is what is signified by Levi, and also by the tribe named from him; and this is the third universal of the church, or the third thing when man is being regenerated, or made a church, and is charity. The case with respect to charity is, that it contains in itself the willing of truth, and by this it contains in itself

the understanding of truth ; for whoever is in charity has these. But before man comes to charity, he must first be in the external, namely, in the understanding of truth, next in the willing of truth, and lastly in being affected by truth, which is charity. And when man is in charity, he then looks to the Lord, Who in the supreme sense is signified by Judah, the fourth son of Jacob.

3878. Verse 35. *And she conceived again, and bare a son, and she said, This time I will confess Jehovah ; therefore she called his name Judah ; and she stood still from bearing.* “And she conceived again, and bare a son” signifies, as before, spiritual conception and birth from what is external to what is still more internal ; “and she said, This time I will confess Jehovah” signifies in the supreme sense the Lord, in the internal sense the Word, in the external sense doctrine therefrom, in the present case the Divine of love and the Lord’s celestial kingdom ; “therefore she called his name Judah” signifies its quality ; “and she stood still from bearing” signifies ascent by a ladder from the earth to Jehovah, or the Lord.

3879. *And she conceived again, and bare a son.* That this signifies spiritual conception and birth from what is external to what is still more internal, is evident from what was said above (n. 3860, 3868), where similar words occur.

3880. *And she said, This time I will confess Jehovah.* That this signifies in the supreme sense the Lord, in the internal sense the Word, in the external sense doctrine therefrom, in the present case the Divine of love and the Lord’s celestial kingdom, is evident from the signification of confessing. That confessing, in the external or proximately interior sense, signifies doctrine from the Word, is manifest ; for confession is nothing else, even in common speech, than a man’s declaration of his faith before the Lord ; thus it comprehends in it whatever the man believes, consequently, whatever is to him doctrine. That confessing in the internal sense signifies the Word, follows from

this, for all the doctrine of faith and charity must be from the Word ; since from himself man knows nothing of things celestial and spiritual, and therefore he can know them only from Divine revelation, which is the Word. That confessing signifies in the supreme sense the Lord, is because the Lord is the Word, consequently doctrine from the Word, and because the Word in the internal sense respects the Lord alone, and treats of His kingdom (see n. 1871, 2859, 2894, 3245, 3305, 3393, 3432, 3439, 3454). Thus it is that by confessing Jehovah is signified the Divine of love and His celestial kingdom ; for the Lord is Divine love itself, and the influx of this constitutes His kingdom, and this by means of the Word which is from Him. That by Judah, who was named from confessing Jehovah, is signified the Divine of love and the Lord's celestial kingdom, has been shown above (n. 3654) ; this is why it is said that here confessing has this signification. But what confessing and ² confession mean, may be evident from the passages in the Word in which these expressions occur — as in Isaiah : *In that day thou shalt say, I will confess to Thee, O Jehovah ; though Thou wast angry with me, Thine anger is turned away, and Thou hast comforted me. . . . And in that day ye shall say, Confess to Jehovah, call upon His name, make known His doings among the people, make mention that His name is exalted* (xii. 1, 4). In David : *We confess to Thee, O God, we confess ; that Thy name is near, Thy wondrous works declare* (Ps. lxxv. 1). Again : *A psalm for confession : Make a joyful noise to Jehovah, all the earth. . . . He hath made us, and not we ourselves, His people and the flock of His pasture. Enter into His gates with confession, into His courts with praise : confess ye to Him, and bless His name. For Jehovah is good, His mercy is forever, and His truth even to generation and generation* (Ps. c. 1-5). Here it is manifest what confessing and confession mean, namely, acknowledging Jehovah or the Lord, and the things which are His. That this acknowledgment is doctrine and

- 3 the Word, is manifest. Again in Isaiah: *Jehovah will comfort Zion, He will comfort all her waste places. . . . Joy and gladness shall be found therein, confession and the voice of melody* (li. 3). And in Jeremiah: *Thus saith Jehovah, Behold, I will turn again the captivity of Jacob's tents, and have compassion on his dwelling places, and the city shall be builded upon her own heap, and the palace shall be inhabited after the manner thereof; and out of them shall proceed confession, and the voice of them that make merry* (xxx. 18, 19). In David: *I will confess to Jehovah according to His justice, and I will sing praise to the name of Jehovah Most High* (Ps. vii. 17). Again: *When I shall go . . . to the house of God, with the voice of joy and of confession, with a multitude that keep a festival* (Ps. xlii. 4). Again: *I will confess unto Thee O Lord among the nations, I will sing praises unto Thee among the peoples, for Thy mercy is*
- 4 *great, even to heaven* (lvii. 9, 10). From these passages it is manifest that confession has reference to the celestial of love, and is distinguished from what relates to the spiritual of love; for it is said confession and the voice of joy, confession and the voice of them that make merry, I will confess unto Thee among the nations, and I will sing praises unto Thee among the peoples—confession and confessing being what is celestial, and the voice of joy, the voice of them that make merry and sing praises, being what is spiritual. It is also said, confess among the nations, and sing praises among the peoples, because nations signify those who are in good, and peoples those who are in truth (see n. 1416, 1849, 2928)—that is, those who are in celestial love, and those who are in spiritual love. In the Word, with the Prophets, two expressions for the most part occur, one having reference to the celestial or good, and the other to the spiritual or truth, in order that there may be a Divine marriage in every part of the Word, thus a marriage of good and truth (n. 683, 793, 801, 2173, 2516, 2712, 3132). From this it is also manifest that confession involves the

celestial of love, and that genuine confession, or that which is from the heart, can only be from good, the confession which is from truth being called the voice of joy, the voice of them that make merry, and that sing praises. So also in 5 these passages — In David : *I will praise the name of God with a song, and will magnify Him with confession* (Ps. lxix. 30). Again : *I will confess to Thee with the psalter, even Thy truth O my God ; unto Thee will I sing with the harp, O Thou Holy One of Israel* (Ps. lxxi. 22). That singing with the harp and other stringed instruments signifies spiritual things, may be seen above (n. 418-420). Again : *Enter into His gates with confession, into His courts with praise ; confess to Him, bless His name* (Ps. c. 4) — where confession and confessing proceed from the love of good, but praise and blessing from the love of truth. Again : *Respond unto Jehovah with confession ; sing praises upon the harp unto our God* (Ps. cxlvii. 7). Again : *I will confess to Thee in the great congregation ; I will praise thee among much people* (Ps. xxxv. 18). Again : *I will confess to Jehovah with my mouth, and in the midst of a multitude will I praise Him* (Ps. cix. 30). Again : *We Thy people and the flock of Thy pasture, will confess to Thee for ever : to generation and generation will we show forth Thy praise* (Ps. lxxix. 13). Again : *Let them confess to Jehovah His mercy, and His wonderful works to the sons of man. Let them sacrifice the sacrifices of confession, and declare His works with singing* (Ps. cvii. 21, 22). That these passages 6 contain two expressions for one thing, is manifest. These would appear like vain repetitions, unless one involved the celestial, which is good, and the other the spiritual, which is truth ; consequently the Divine marriage, the Lord's kingdom itself being such a marriage. This arcanum pervades the Word throughout, but can never be discovered except by the internal sense, and by knowledge derived therefrom, as to which expression belongs to the celestial class, and which to the spiritual. But it should be known

in general what the celestial is, and what the spiritual, which
 7 have been often treated of above. Real confession of the
 heart, because it is from celestial love, is in a genuine sense
 confession. The man who is in this confession acknowl-
 edges that all good is from the Lord, and that all evil is
 from himself; and when he is in this acknowledgment, he
 is in a state of humiliation, for he then acknowledges that
 the Lord is the all with him, and that he himself is respec-
 tively nothing, and when confession is made from this state,
 8 it is from celestial love. But the sacrifices of confession
 which were offered in the Jewish Church, were thanksgiv-
 ings, and were called in a universal sense eucharistic and
 retributory sacrifices, which were of a twofold kind, con-
 fessional and votive. That the sacrifices of confession in-
 volved the celestial of love, may be evident from their
 institution, of which it is thus written in Moses: *This is*
the law of the sacrifice of peace offerings, which shall be
offered to Jehovah; if he offer it for confession, then he shall
offer, besides the sacrifice of confession, unleavened cakes
mingled with oil, and unleavened wafers anointed with oil,
and fine flour boiled, cakes mingled with oil. With cakes
of leavened bread he shall offer his oblation, besides the sac-
rifice of confession (Lev. vii. 11-13). All the things here
 mentioned, the unleavened cakes mingled with oil, the un-
 leavened wafers anointed with oil, the fine flour boiled, and
 the leavened cakes of bread, signify the celestial things of
 love and faith, and confessions therefrom, and that they
 should be in humiliation. That by fine flour and cakes
 thereof is signified the celestial of love and the spiritual of
 faith therefrom, which is charity, may be seen above (see
 n. 2177); by what is unleavened, purification from evils
 and falsities (n. 2342); by oil, the celestial of love (n. 886,
 3728); by bread, the same (n. 2165, 2177, 3464, 3478,
 9 3735). But the votive sacrifices, which were another kind
 of peace offerings, in the external sense signified recom-
 pense, in the internal sense the will that the Lord should

provide, and in the supreme sense a state of providence (n. 3732). This is why mention is made of each in the Word throughout — as in David: *Offer unto God the sacrifice of confession; and pay thy vows unto the most High. . . . Whoso offereth the sacrifice of confession, honoreth Me: and he who ordereth his way, to him will I show the salvation of God* (Ps. l. 14, 23). Again: *Thy vows are upon me, O God: I will render confessions unto Thee* (Ps. lvi. 12). Again: *I will sacrifice to Thee the sacrifice of confession, and will call upon the name of Jehovah; I will pay my vows unto Jehovah* (Ps. cxvi. 17, 18). And in Jonah: *I will sacrifice unto Thee with the voice of confession; I will pay that which I have vowed* (ii. 9). From ¹⁰ these things it is now manifest what is the confession from which Judah was named, namely, that in the supreme sense it signifies the Lord and the Divine of love, in the internal sense the Word and also the Lord's celestial kingdom, and in the exterior sense doctrine from the Word, which is of the celestial church. That these things are signified by Judah in the Word, may be evident from what now follows.

3881. *Therefore she called his name Judah.* That this signifies his quality, is evident from the signification of name, and of calling a name, as quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is contained in the internal sense of the words which Leah spoke, "This time I will confess Jehovah," of which just above (n. 3880), where it is shown to involve in the supreme sense the Lord and the Divine of His love, in the internal sense the Word and also the Lord's celestial kingdom, and in the exterior sense doctrine from the Word, which is of the celestial church. That these things are signified in the Word by Judah, wherever the name occurs, scarcely any one as yet knows, because the histories of the Word are believed to be merely historical, and the prophecies to be among things passed into oblivion, except some from which doctrinal tenets may be drawn. That there is a spiritual

sense in them is not believed, because at this day it is not known what the spiritual sense of the Word is, nor even what the spiritual is. The principal reason of this is, that men live a natural life, and the natural life is such that when it is regarded as an end, or loved above all other things, it obliterates both knowledges and faith ; insomuch that when spiritual life and a spiritual sense are mentioned, they are as something unreal, or something unpleasant and sad, which excites loathing, as being in disagreement with the natural life. Because mankind at this day are in such a state, they do not apprehend, nor are they willing to apprehend anything else to be meant by names in the Word, than the things themselves which are named, such as nations, peoples, persons, countries, cities, mountains, rivers ; when yet
 2 names in the spiritual sense signify things. That Judah in the internal sense signifies the Lord's celestial church, and in the universal sense His celestial kingdom, and in the supreme sense the Lord Himself, may be evident from many passages in the Old Testament where Judah is mentioned, as from the following — in Moses : *Thou art Judah, thy brethren shall praise thee : thy hand shall be on the neck of thine enemies ; thy father's sons shall bow down themselves to thee. Judah is a lion's whelp : from the prey, my son, thou art gone up. He stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; and unto him shall be the gathering together of the peoples. Binding his ass's foal unto the vine, and the son of his she-ass unto the choice vine ; he shall wash his garment in wine, and his vesture in the blood of grapes. His eyes are red with wine, and*
 3 *his teeth white with milk* (Gen. xlix. 8-12). This prophecy of Jacob, then Israel, concerning Judah, cannot be understood by any one, not even a single word of it, unless from the internal sense — as for instance, what is meant by his brethren praising him, and by his father's sons bowing

down themselves to him, by his going up from the prey like a lion's whelp, and stooping and couching as a lion; or what by Shiloh, by binding his ass's foal to a vine, and the son of his she-ass to a choice vine, by washing his garment in wine, and his covering in the blood of grapes, by his eyes being red with wine, and his teeth white with milk. These expressions can never be understood, as was said, unless from the internal sense, when yet one and all signify celestial things of the Lord's kingdom and Divine things; and hereby it is predicted that the Lord's celestial kingdom, and in the supreme sense the Lord Himself, should be represented by Judah. But of all these expressions, by the Divine mercy of the Lord, more shall be said in the explanation of that chapter. The case is the same in other parts 4 of the Word, especially in the prophets, where mention is made of Judah — as in *Ezekiel: Thou son of man, take thee one stick, and write upon it, For Judah, and for the sons of Israel his companions: and take one stick, and write upon it, For Joseph, the stick of Ephraim, and of all the house of Israel his companions; and join them for thee one to another into one stick, and they shall become one in My hand. . . . I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all. . . . My servant David shall be king over them; and they all shall have one shepherd; and they shall walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers dwelt; they and their sons shall dwell upon it, and their sons' sons even forever; and My servant David shall be their prince forever. And I will establish with them a covenant of peace; it shall be to them an everlasting covenant. I will place them and multiply them, and will set My sanctuary in the midst of them for ever more. Thus shall My tabernacle be with them; and I will be their God, and they shall be My people* (xxxvii. 15–28). Whoever supposes that by Judah is here

meant Judah, by Israel Israel, by Joseph Joseph, by Ephraim Ephraim, and by David David, will believe that all these things are to come to pass as they are described in the sense of the letter — that Israel will be again consociated with Judah, as well as the tribe of Ephraim ; likewise that David will rule over them, and that they will thus dwell upon the land given unto Jacob for ever ; and that an everlasting covenant will in this case be established with them, and a sanctuary in the midst of them for evermore ; when in the internal sense the Jewish nation is not understood at all, but the Lord's celestial kingdom which is Judah, and His spiritual kingdom which is Israel, and the Lord Himself Who is David. From this it is plainly manifest that by names are not meant persons, but things celestial and

5 Divine. The case is similar in regard to the following words in Zechariah : *Many peoples and numerous nations shall come to seek Jehovah Zebaoth. . . . In those days ten men shall take hold, out of all the languages of the nations, even shall take hold of the skirt of a man of Judah, saying, We will go with you ; for we have heard that God is with you* (viii. 22, 23). They who apprehend these words according to the letter, will say, as the Jewish nation to this day believes, that as this prophecy has not yet been fulfilled, it will be, and thus that the Jews will return to the land of Canaan, and many will follow them out of all the languages of the nations, and will lay hold of the skirt of a man of Judah, and will pray for leave to follow them ; and that then God, namely, the Messiah, whom Christians call the Lord, will be with them, to Whom they must first be converted. This would be the promise of the words, if by a man of Judah was understood a Jew. But the subject here in the internal sense is a new spiritual church among the Gentiles, and by a man of Judah is signified the saving

6 faith which comes from love to the Lord. That by Judah is not meant Judah, but, as already said, in the internal sense the Lord's celestial kingdom, which was represented

in the church established with Judah or the Jews, may also be clearly evident from the following passages: *The Lord shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Then shall the envy of Ephraim depart, and the enemies of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim* (Isa. xi. 12, 13). And in Jeremiah: *Behold, the days come, saith Jehovah, that I will raise up to David a just branch, who shall reign as a king, and shall prosper, and shall do judgment and justice in the land. In His days Judah shall be saved, and Israel shall dwell securely; and this is His name which they shall call Him, Jehovah our justice* (xxiii. 5, 6). And in Joel: *Then ye shall know that I am Jehovah your God, dwelling in Zion, the mountain of My holiness; and Jerusalem shall be holiness. . . . And it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the stream of Shittim. . . . Judah shall abide for ever, and Jerusalem to generation and generation* (iii. 17, 18, 20). And in Zechariah: *In that day . . . I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every house of the peoples with blindness. And the chieftains of Judah shall say in their heart, I will strengthen to myself the inhabitants of Jerusalem in Jehovah Zebaoth their God. In that day will I make the chieftains of Judah like a pan of fire among wood, and like a torch of fire in a sheaf; and they shall devour all the peoples round about on the right hand and on the left; and Jerusalem shall yet again dwell in her own place, even in Jerusalem; and Jehovah shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, may not magnify itself above*

Judah. In that day will Jehovah defend the inhabitant of Jerusalem. . . . And the house of David shall be as God, as the angel of Jehovah before them. . . . And I will pour upon the house of David, and upon the inhabitant of Jerusalem, the spirit of grace (xii. 4-10). The subject here is the Lord's celestial kingdom, that truth should not have dominion therein over good, but that truth should be subordinate to good. Truth is signified by the house of David and the inhabitants of Jerusalem, and good by Judah. From this it is manifest why it is first said that the glory of the house of David, and the glory of the inhabitant of Jerusalem, may not magnify itself above Judah; and next, that the house of David shall be as God, and as the angel of Jehovah, and that the spirit of grace shall be poured upon it, and upon the inhabitant of Jerusalem; for such is the state when truth is subordinate to good, or faith to love. The horse which shall be smitten with astonishment, and the horse of the peoples with blindness, signifies self-intelligence (n. 2761, 2762, 3217). Again: *In that day shall there be upon the bells of the horses, Holiness to Jehovah; and the pots in the house of Jehovah shall be like the bowls before the altar; and every pot in Jerusalem and in Judah shall be holiness to Jehovah Zebaoth* (xiv. 20, 21) — describing the Lord's kingdom. In Malachi: *Behold, I send My angel who shall prepare the way before Me; and the Lord Whom ye seek shall suddenly come to His temple, and the angel of the covenant whom ye desire; behold He cometh . . . but who may abide the day of His coming? . . . Then shall the offering of Judah and of Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years* (iii. 1, 2, 4) — where the subject is manifestly the Lord's coming. It is well known that the offering of Judah and Jerusalem was not then pleasant, but that worship from love was pleasant, which is the offering of Judah, and the worship from faith derived from love, which is the meat-offering

8 of Jerusalem. In Jeremiah: *Thus saith Jehovah Zebaoth*

9

. . . Yet again shall they say this word in the land of Judah and in the cities thereof, when I shall bring again their captivity; Jehovah bless thee, O habitation of justice, O mountain of holiness. . . . And Judah and all the cities thereof shall dwell therein together. . . . Behold, the days come, saith Jehovah, that I will sow the house . . . of Judah with the seed of man, and with the seed of beast . . . that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers (xxx. 23, 24, 27, 32). And in David: *The Lord hath chosen the tribe of Judah, the mountain of Zion, which He loved; and hath built His sanctuary like the heights, like the earth hath He founded it for ever* (Ps. lxxviii. 68, 69). From these and 10 many passages which are here omitted, it may be evident what is signified in the Word by Judah, and that it is not the Jewish nation, since this was very far from being a celestial church, or the Lord's celestial kingdom, being the worst of all nations in regard to love to the Lord, and charity toward the neighbor, and also faith; and this from the days of their first fathers, the sons of Jacob, even down to the present time. That such persons however were still capable of representing the celestial and spiritual things of the Lord's kingdom, may be seen above (n. 3479-3481), since in representations the person is not reflected upon, but only the thing which is represented (n. 665, 1097, 1361, 3147, 3670). When, however, they did not remain 11 in the rituals ordained by Jehovah, or the Lord, but turned away from them to idolatries, they then no longer represented celestial and spiritual things, but the opposite, that is, infernal and diabolical things—according to the Lord's words in John: *Ye are of your father the devil, and the lusts of your father ye will to do; he was a murderer from the beginning, and stood not in the truth* (viii. 44). That this is signified by Judah in the opposite sense, may be evident from these words in Isaiah: *Jerusalem is ruined, and*

Judah is fallen, because their tongue and their works are against Jehovah to rebel against the eyes of His glory (iii. 8). And in Malachi: *Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; and Judah hath profaned the holiness of Jehovah, because he hath loved and betrothed to himself the daughter of a strange god* (ii. 11); and also in the following passages: Isa. iii. 1, and following verses; viii. 7, 8; Jer. ii. 28; iii. 7-11; ix. 26; xi. 9, 10, 12; xiii. 9; xiv. 2; xvii. 1; xviii. 12, 13; xix. 7; xxxii. 35; xxxvi. 31; xlv. 12, 14, 26, 28; Hosea v. 5; viii. 14; Amos ii. 4, 5; Zeph. i. 4; and in many other places.

3882. *And she stood still from bearing.* That this signifies ascent by a ladder from the earth to Jehovah or the Lord, is evident from the signification of bearing, or of birth, as truth and good; for these are births in the spiritual sense, inasmuch as man is regenerated or born anew by truth and good. These also are what are signified by the four births of Leah—Reuben, Simeon, Levi, and Judah. Reuben signifies the truth which is the first thing of regeneration, or new birth; this is only as to knowledge, or as to knowing truth. Simeon signifies the truth which is the second thing of regeneration, or new birth; this truth is as to the will, or as to willing truth. Levi signifies the truth which is the third thing of regeneration, or new birth; this truth is as to affection, or being affected with truth, which is the same thing as charity. But Judah signifies good, which is the fourth thing of regeneration, or new birth, and this is the celestial of love. When the regenerate man, or he who is born anew, arrives at this stage, the Lord appears to him, for he has then ascended from the lowest step, as
 2 by a ladder, up to the step where the Lord is. This also is the ascent which was signified by the ladder seen by Jacob in the dream, which stood upon the earth, whose top reached to heaven, and on which the angels of God ascended and descended, and above which stood Jehovah or the Lord—

see the foregoing chapter, verse 12. Hereby it is manifest that this is what is signified by standing still from bearing. That by conceiving and bearing, four times mentioned, is signified advancement from external to internal, or from truth to good, that is, from earth to heaven, may be seen above (n. 3860, 3868, 3874, 3879). Descent follows afterward, for man cannot descend unless he has first ascended. Descent is nothing else than looking at truth from good, as a man from a mountain, upon which he has climbed, views the things which lie beneath. That then he can comprehend in one view innumerable things more than they who stand beneath or in the valley, is manifest to every one. The case is exactly similar with those who are in good, that is, in love to the Lord and in charity toward the neighbor, compared with those who are only in truth, that is, in faith alone.

CONTINUATION CONCERNING THE GREATEST MAN,
AND CONCERNING CORRESPONDENCE; HERE
CONCERNING CORRESPONDENCE WITH
THE HEART AND LUNGS.

3883. It has been already shown what the Greatest Man is, and what is correspondence therewith, namely, that the Greatest Man is the universal heaven, which in general is a likeness and image of the Lord, and that correspondence is of the Divine of the Lord with the celestial and spiritual things therein, and of the celestial and spiritual things therein with the natural things which are in the world, and principally with those which are in man. Thus there is a correspondence of the Divine of the Lord through heaven, or the Greatest Man, with man, and with all things in man, insomuch that man exists, that is, subsists therefrom.

3884. Since it is altogether unknown in the world, that there is a correspondence of heaven, or the Greatest Man,

with all things of man, and that man exists and subsists therefrom, and so what is said on the subject may seem paradoxical and incredible, it is permitted to relate those things which experience has enabled me to know with certainty. Once, when the interior heaven was opened to me, and I was conversing with angels there, I was permitted to observe what follows. It is to be known that although I was in heaven, still I was not out of myself, but in the body, for heaven is in man, in whatever place he be, and thus, when it pleases the Lord, a man may be in heaven and yet not be withdrawn from the body. Thus it was given me to perceive the general operations of heaven as manifestly as an object is perceived by any of the senses. There were four operations which I then perceived. The first was into the brain at the left temple, and was a general one as to the organs of reason, for the left part of the brain corresponds to rational or intellectual things, but the right
2 to affections or voluntary things. The second general operation which I perceived, was into the respiration of the lungs, which led my respiration gently, but from within, so that I had no need to draw breath or respire by any exertion of my will. The respiration itself of heaven was then manifestly perceived by me. It is internal, and for that reason imperceptible to man ; but by a wonderful correspondence it flows into man's respiration, which is external, or of the body, and if man were deprived of this influx, he would
3 instantly fall down dead. The third operation which I perceived, was into the systole and diastole of the heart, which had then more of softness with me than I had ever experienced at any other time. The times of the pulse were regular, about three within each period of respiration ; yet such as to terminate in and thus regulate the things belonging to the lungs. How the alternations of the heart insinuated themselves into the alternations of the lungs, at the close of each respiration, I was in some measure enabled to observe. The alternations of the pulse were so observable

that I was able to count them ; they were distinct and soft. The fourth general operation was into the kidneys, which 4 also it was given me to perceive, but obscurely. From these things it was made manifest, that heaven, or the Greatest Man, has cardiac pulses, and that it has respirations ; and that the cardiac pulses of heaven, or the Greatest Man, have correspondence with the heart and with its systolic and diastolic motions, and that the respirations of heaven, or the Greatest Man, have correspondence with the lungs and their respirations ; but that they are both unobservable to man, being imperceptible, because internal.

3885. Once also, when I was withdrawn from the ideas originating in the senses of the body, a heavenly light appeared to me, and that light itself withdrew me farther from them, for in the light of heaven there is spiritual life (see n. 1524, 2776, 3167, 3195, 3339, 3636, 3643). When I was in this light, corporeal and worldly things appeared as beneath me, and nevertheless I still perceived them, but as more remote from me, and not belonging to me. I then seemed to myself to be in heaven with my head, but not with my body. In this state, also, it was given me to observe the general respiration of heaven, and what its nature was ; it was interior, easy, spontaneous, and corresponding to my respiration as three to one. It was also given me to observe the reciprocations of the pulses of the heart ; and then I was informed by angels that each and every creature on the earth has the pulses of the heart and respirations therefrom ; and that the reason why they take place at dissimilar moments is, that both the cardiac pulse and the pulmonary respiration which are in the heavens, pass off into something continuous, and thus into endeavor, which is of such a nature as to excite those motions variously according to the state of every subject.

3886. But it is to be known that the variations as to pulses and respirations in the heavens are manifold, and as many as are the societies, for they are according to the

states of thought and affection with the angels, and these are according to their states of faith and love ; but the general pulse and respiration is as above described. Once also it was given me to observe the cardiac pulses of those who were of the province of the hinder part of the head, and to note separately the pulses of the celestial and the pulses of the spiritual in that province. The pulses of the celestial were tacit and gentle, but those of the spiritual were strong and vibratory. The movements of the pulse of the celestial were to those of the spiritual as five to two ; for the pulse of the celestial flows into the pulse of the spiritual, and thus goes forth and passes into nature. And what is wonderful, the speech of celestial angels is not heard by spiritual angels, but is perceived under the form of pulsation of the heart ; and this because the speech of celestial angels is not intelligible to spiritual angels, for it is produced by affections which are of love, whereas that of the spiritual is produced by intellectual ideas (see n. 1647, 1759, 2157, 3343) ; and the former belong to the province of the heart, but the latter to the province of the lungs.

3887. In heaven, or in the Greatest Man, are two kingdoms, one of which is called celestial, the other spiritual. The celestial kingdom consists of angels who are called celestial, and these are they who have been in love to the Lord, and thence in all wisdom ; for they are in the Lord, and thereby in a state of peace and innocence more than others. They appear to others like infants, for a state of peace and innocence presents that appearance. Everything there is as it were alive before them, for whatever comes immediately from the Lord is alive. Such is the celestial kingdom. The other kingdom is called spiritual. It consists of angels who are called spiritual, and these are they who have been in the good of charity toward the neighbor. They place the enjoyment of their life in this, that they can do good to others without recompense ; it is recompense to them to be allowed to do good to others.

The more they will and desire this, in so much the greater intelligence and happiness are they, for in the other life every one is gifted with intelligence and happiness by the Lord, according to the use which he performs from affection of the will. Such is the spiritual kingdom. They who² are in the Lord's celestial kingdom belong all to the province of the heart, and they who are in the spiritual kingdom belong all to the province of the lungs. The influx from the celestial kingdom into the spiritual is similar to the influx of the heart into the lungs, as also to the influx of all things which are of the heart into those that are of the lungs; for the heart rules in the whole of the body and in all its parts by the blood-vessels, and also the lungs in all its parts by the respiration. Hence there is everywhere in the body as it were an influx of the heart into the lungs, but according to the forms there, and according to the states. From this arises all the sensation as well as all the action which is proper to the body, as may be evident from foetuses and new-born infants, which cannot have any bodily sensation, nor any voluntary action, until their lungs are opened, and thus an influx is established of the one into the other. The case is similar in the spiritual world, but with the difference that there are not there corporeal and natural things, but celestial and spiritual, which are the good of love and the truth of faith. Hence the cardiac motions with those in the spiritual world are according to states of love, and the respiratory motions according to states of faith; the influx of the one into the other causes in them spiritual sensation and spiritual action. These things will necessarily appear to man as paradoxical, from his having no other idea of the good of love and the truth of faith, than that they are certain abstract things without the power of effecting anything; when yet the contrary is true—that all perception and sensation, and all energy and action, even in man, are from them.

3888. These two kingdoms are established in man by

means of the two kingdoms in him, namely, the kingdom of the will, and the kingdom of the understanding, which two kingdoms constitute the mind of man, yea the man himself. The will is that to which the pulse of the heart corresponds, and the understanding is that to which the respiration of the lungs corresponds. For this reason there are likewise in the body of man two kingdoms, namely, of the heart and of the lungs. He who knows this arcanum, may also know how the case is with the influx of the will into the understanding, and of the understanding into the will ; consequently, with the influx of the good of love into the truth of faith, and vice versa ; thus how the case is with the regeneration of man. But they who are only in corporeal ideas, that is, who are in the will of what is evil and the understanding of what is false, cannot apprehend these things ; for they cannot think otherwise than sensually and corporeally of spiritual and celestial things, consequently, not otherwise than from darkness of the things of heavenly light, or of the truth of faith, and from coldness of the things of heavenly flame, or of the good of love. This darkness and cold so extinguish celestial and spiritual things, that they appear to such persons to have no existence.

3889. In order that I might know, not only that there is a correspondence of the celestial things which are of love with the motions of the heart, and of the spiritual things which are of faith from love with the motions of the lungs, but also the manner of its existence, it was given me for a considerable space of time to be with angels, who showed it me to the life. By a wonderful and indescribable flowing into gyres they formed a semblance of a heart and a semblance of lungs, with all the interior and exterior textures which are in them. They then traced the flow of heaven as it flowed spontaneously, for heaven is in the effort into such a form, from the influx of love from the Lord. Thus they presented the several parts which are in the

heart, and afterward the union between the heart and the lungs, which also they represented by the marriage of good and truth. From this also it was manifest that the heart corresponds to the celestial which is of good, and the lungs to the spiritual which is of truth ; and that the conjunction of both in a material form is as that of the heart and the lungs. I was also told that the case is similar in the body throughout — that is, in its several members, organs, and viscera — with those things therein which are of the heart, and those which are of the lungs ; for where both do not act, and each distinctly take its turn, there cannot be any motion of life from any voluntary principle, nor any sense of life from any intellectual principle.

3890. It has been occasionally observed above, that heaven, or the Greatest Man, is distinguished into innumerable societies, and in general into as many as there are organs and viscera in the body, and that each particular society belongs to one of those organs and viscera (see n. 3745). Also that the societies, although they are innumerable and various, still act as one — as all things in the body, although they are various, act as one. The societies therein which belong to the province of the heart, are celestial societies, and are in the midst, or in the inmosts ; but those which belong to the province of the lungs, are spiritual, and are round about, and in exteriors. The influx from the Lord is through the celestial into the spiritual, or through the middle into the circumferences, that is, through inmosts to exteriors. The reason of this is, that the Lord flows in by love or mercy, whence comes all that is celestial in His kingdom ; and through love or mercy into the good of faith, whence comes all that is spiritual in His kingdom, and this with ineffable variety ; but the variety arises, not from the influx, but from the reception.

3891. That not only the universal heaven respire as one man, but also the individual societies in concert, and even all angels and spirits, has been testified to me by very many

living experiences, so as to leave me no doubt on the subject. Spirits are surprised even that any one should doubt about it ; but as there are few who have any other idea of angels and spirits than as of somewhat immaterial, whence they would be mere thoughts, and thus scarcely substances, still less would as men enjoy the sense of seeing, of hearing, and of touch, and less still, would have respiration, and thus life like man's — but of an interior kind, such as is the life of a spirit relatively to that of a man — therefore it is permitted to adduce yet further experiences. It was once foretold me, before I went to sleep, that there were some who were conspiring against me, with intent to kill me by suffocation ; but I did not at all attend to their threats, because I was protected by the Lord, and therefore I fell asleep without apprehension. But being awakened at midnight, I was made very sensible that I did not respire from myself, but from heaven ; for the respiration was not my own, but still I respired. On many other occasions it has been given me to be sensible of the breathing or respiration of spirits, and also of angels, by this, that they respired in me, and that my own respiration was still at the same time present, distinct from theirs. But no one can be sensible of this, unless his interiors are opened, and he is thus brought into communication with heaven.

3892. I have been informed by the most ancient people, who were celestial men, and more than the rest of men in love to the Lord, that they did not have external respiration, such as their posterity had, but internal ; and that they respired with angels, with whom they were in fellowship, because they were in celestial love. I was further informed that their states of respiration were altogether according to their states of love and thence of faith — see what has been related above on this subject (n. 608, 805, 1118–1120).

3893. It was once given me to hear angelic choirs who were celebrating the Lord together, and this from gladness

of heart. Their celebration was heard at intervals as of sweet singing, for spirits and angels have among themselves a sonorous voice, and are heard by each other as well as a man is heard by a man ; but human singing is not to be compared with it in its sweetness and harmony, which is celestial. From the variety of the sound I perceived that there were many choirs. I was instructed by the angels with me, that they belonged to the province of the lungs and to their functions, for it is given them to sing, because this is the office of the lungs. This also was given me to know by experience. They were permitted to regulate my respiration, which they did so gently and sweetly, and also interiorly, that I was scarce sensible of any respiration of my own. I was further instructed that they who are appointed to involuntary respiration and they who are appointed to voluntary respiration, are distinct ; and it was told me that they who are appointed to involuntary respiration are present with man during sleep ; for as soon as he sleeps, the voluntariness of his respiration ceases, and he receives involuntary respiration.

3894. [I.] It was said above (n. 3892), that the respirations of angels and spirits are altogether according to their states of love and thence of faith. Hence one society does not respire in the same manner as another ; and the wicked, who are in the love of self and of the world, and thereby in what is false, cannot abide in company with the good, but when they come near them, seem to themselves unable to breathe, and as it were to be suffocated ; in consequence whereof they fall down like persons half dead, or like stones, even into hell, where they again receive their respiration, which they have in common with those who are there. From this it may be evident that they who are in evil and falsity, cannot be in the Greatest Man, or in heaven ; for when their respiration begins to cease on drawing near thereto, then all their perception and thought also cease, and likewise all their effort to do

evil and to persuade what is false ; and with effort all their action and vital motion perishes, wherefore they can do no otherwise than cast themselves down headlong thence.

3894. [II.] Because this is so, and because well-disposed spirits on their entrance into the other life are first remitted into the life which they had in the world (see n. 2119), thus also into the loves and pleasures of that life, therefore they cannot yet, before they are prepared, be in fellowship with angels, even as to respiration. For this reason, when they are being prepared, they are first inaugurated into angelic life by concordant respirations, and then they come at the same time into interior perceptions and into heavenly freedom. This is effected in a society of many, or in choirs, in which one respires in like manner as another, and also perceives in like manner, and in like manner acts from freedom. How this is effected was also exhibited to the life.

3895. The persuasion of what is evil and false, and also the persuasion of truth when man is in the life of evil, is of such a nature in the other life that it as it were suffocates others, and even well-disposed spirits before they are inaugurated into angelic respiration. They, therefore, who are in such persuasion, are removed by the Lord and detained in hell, where one cannot hurt another ; for there the persuasion of one is nearly like that of another, and hence their respirations accord. Some spirits who were in such persuasion came to me with intent to suffocate me, and even caused somewhat of suffocation, but I was delivered by the Lord. An infant was then sent by the Lord, at whose presence they were so tortured that they could scarcely breathe, in which state they were kept even to sup-
 2 plications, and thus were thrust down into hell. The persuasion of truth when man is in the life of evil, is such that he persuades himself that truth is truth, not for the sake of good as an end, but for the sake of evil as an end — that is, that he may gain honors, reputation, and wealth thereby.

The very worst of all may be in such persuasion, and also in apparent zeal, to such a degree as to condemn to hell all who are not in truth, however they may be in good. (Concerning this persuasion see n. 2689, 3865). Such persons when they first come into the other life, believe themselves angels, but they cannot come near any angelic society; they are as it were suffocated on their approach, by their own persuasion. These are they of whom the Lord says in Matthew: *Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? But then will I profess unto them, I never knew you; depart from Me, ye workers of iniquity* (vii. 22, 23).

3896. The subject of the Greatest Man, and of Correspondence, will be continued at the end of the following chapter.

CHAPTER THIRTIETH.

3897. IN accordance with our plan we have now to explain, as preface to this chapter, what the Lord taught respecting the final judgment, or the last times of the church, in the twenty-fourth chapter of Matthew. Before the preceding chapter of Genesis, was explained what is contained in this chapter of Matthew from the nineteenth to the twenty-second verse. Now follows what is contained in verses 23-28. *Then if any man shall say unto you, Lo, here is the Christ, or There, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders, to seduce, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the wilderness, go not out: Behold, He is in the inner chambers, believe it not. For as the lightning cometh forth from the east and is seen even unto the west, so shall also the coming of the Son of Man be. For wheresoever the carcase is, there also will the eagles be gathered together.*

3898. What these words involve no one can know, except from the internal sense — as that false Christs shall arise who shall give signs and wonders; and that if men should say that Christ is in the wilderness, they should not go out; and that if they should say that he is in the inner chambers, they should not believe it; and that the coming of the Son of Man shall be as the lightning which cometh forth from the east, and is seen even unto the west; and also that wheresoever the carcase is, there also will the eagles be gathered together. These things, like those that precede and that follow in this chapter, seem not to stand in any series as to the sense of the letter; but yet in the

internal sense they are in a most beautiful series, which is then first apparent when it is understood what is signified by false Christs, what by signs and wonders, what by the wilderness and by inner chambers, also what by the coming of the Son of Man, and lastly what by the carcase and the eagles. That the Lord spoke in this manner, was in ² order that the people might not understand the Word, lest they should profane it; for when the church is vastated, as it then was with the Jews, if they had understood, they would have profaned it; wherefore for the same reason the Lord also spoke by parables, as He Himself teaches in Matthew (xiii. 13-15: Mark iv. 11, 12: Luke viii. 10). For the Word cannot be profaned by those who do not know its mysteries, but by those who do (see n. 301-303, 593, 1008, 1010, 1059, 1327, 1328, 2051, 3398, 3402), and more by those who appear to themselves learned than by those who seem to themselves unlearned. But the interiors ³ of the Word are now opened because the church is at this day so far vastated, that is, without faith and love, that though men know and understand, still they do not acknowledge, and much less believe (see n. 3398, 3399) — except a few who are in the life of good, and are called the elect, who can now be instructed, and with whom a new church is to be instituted. But where they are, the Lord alone knows; there will be few within the church; it has been among gentiles that previous new churches have been instituted (see n. 2986).

3899. In what precedes in this chapter of Matthew the successive vastation of the church has been treated of — that they should first begin no longer to know what good and truth were, but should dispute about them, next that they should despise them, thirdly that they should not acknowledge them, and fourthly that they should profane them (see n. 3754). The subject now is the state of the church as to its quality at that time in regard to doctrine in general, and with those in particular who are in holy ex-

ternal worship, but in profane internal ; that is, who with the mouth profess the Lord with holy veneration, but worship themselves and the world at heart, so that the worship of the Lord is to them the means of gaining honors and wealth. As far as they have acknowledged the Lord, and heavenly life and faith, so far when they become such they profane them. This state of the church is now treated of, as may better appear from the internal sense of the Lord's words above quoted, which is as follows.

3900. *Then if any man shall say unto you, Lo, here is the Christ, or There; believe it not*, signifies an exhortation to beware of their doctrine. The Christ is the Lord as to Divine truth, and hence as to the Word and as to doctrine from the Word. That here the contrary is meant, namely, Divine truth falsified, or doctrine of falsity, is evident. That Jesus is Divine good, and Christ Divine truth, 2 may be seen above (n. 3004, 3005, 3008, 3009). *For there shall arise false Christs and false prophets*, signifies falsities of that doctrine. That false Christs are doctrinals from the Word falsified, or truths not Divine, is manifest from what has been said just above (see also n. 3010, 3732 at the end), and that false prophets are those who teach such falsities (n. 2534). They who teach falsities are, in the Christian world, especially those who have for their end their own preëminence, and the riches of the world ; since they pervert the truths of the Word to favor themselves ; for when the love of self and the world is the end, nothing else is thought of. These are false Christs and false 3 prophets. *And they shall show great signs and wonders*, signifies things that confirm and persuade from external appearances and fallacies, by which the simple-minded suffer themselves to be seduced. That this is showing signs and wonders, will, by the Divine mercy of the Lord, be shown 4 elsewhere. *To seduce, if possible, even the elect*, signifies those who are in the life of good and truth, and thence with the Lord. These are they who in the Word are called

the elect. In the company of those who veil over profane worship by what is holy, they are rarely seen ; or if seen, they are not known ; for the Lord hides them, and thus protects them. For before they are confirmed, they suffer themselves to be easily led away by external sanctities ; but after they are confirmed, they remain steadfast, being kept by the Lord in the company of angels, without knowing it ; and it is then impossible for them to be seduced by that wicked crew. *Behold, I have told you beforehand*, signifies 5 exhortation to prudence, that is, to beware ; for they are among false prophets, who appear in sheep's clothing, but inwardly are ravening wolves (Matt. vii. 15). The false prophets are the sons of the age, who are more prudent in their generation, that is, more crafty, than the sons of light — as described in Luke (xvi. 8). For which reason the Lord exhorts them in these words : *Behold, I send you forth as sheep in the midst of wolves : be ye, therefore, prudent as serpents and simple as doves* (Matt. x. 16). *If therefore they* 6 *shall say unto you, Behold, He is in the wilderness, go not forth ; Behold, He is in the inner chambers, believe it not*, signifies that neither what they say about truth, nor what they say about good, is to be believed — as well as many more things. That this is what is signified, no one can see but he who is acquainted with the internal sense. That an arcanum is contained in the words, may be known from this, that the Lord spoke them, and that without any other sense more interiorly hidden, the words amount to nothing — that if they should say that the Christ was in the wilderness, one should not go forth ; and if they should say He was in the inner chambers, one should not believe it. But vastated truth is what is signified by the wilderness, and vastated good by the inner chambers, or secret recesses. That vastated truth is what is signified by the wilderness, is because when the church is vastated, that is, when there is no longer any Divine truth in it, because there is no longer any good, or love to the Lord and charity toward the neighbor, it is then

said to be a wilderness, or to be in a wilderness ; for by wilderness is meant whatever is not cultivated or inhabited (n. 2708), also whatever has little life (n. 1927), as is then the case with truth in the church. It is manifest from this, that the wilderness here is a church in which there is no
 7 truth. But the inner chambers, or secret recesses, signify in the internal sense the church as to good, and also simply good. The church which is in good, is called the house of God. The inner chambers and the things which are in the house are goods. That the house of God is Divine good, and a house in general the good of love and charity, may be seen above (n. 2233, 2234, 2559, 3142, 3652, 3720). That what they say about truth, and what they say about good, is not to be believed, is because they call falsity truth, and evil good ; for they who regard themselves and the world as their end, understand nothing else by truth and good than that they themselves are to be adored, and to receive benefits ; and if they breathe forth piety, it is that they may
 8 appear in sheep's clothing. Moreover, as the Word which the Lord spoke contains in it innumerable things, and wilderness is a word of wide signification — for all that is called a wilderness which is not cultivated and inhabited — and all interior things are called inner chambers, therefore also by a wilderness is signified the Word of the Old Testament, since this is regarded as abrogated, and by inner chambers the Word of the New Testament, because it teaches interior things, or those that concern the internal man. So also the whole Word is called a wilderness, since it no longer serves for doctrinals, and human institutions are called inner chambers, which, because they depart from the precepts and institutes of the Word, make the Word to be a wilderness. This is also known in the Christian world ; for they who are in holy external and in profane internal worship, for the sake of innovations which look to their preëminence over all and their opulence above all as ends, abrogate the Word, and this so far as not even to per-

mit it to be read by others. And though they who are not in such profane worship hold the Word holy, and permit it to be among the people, they still bend and explain all things in it to their doctrinals, which causes the rest of what is in the Word which is not according to their doctrinals, to be a wilderness. This may be sufficiently evident from those who place salvation in faith alone, and hold in contempt the works of charity. All that the Lord Himself spoke in the New Testament, and so many times in the Old, respecting love and charity, they make as a wilderness; and all the things that belong to faith without works, they make as inner chambers. It is manifest from this what is signified by the words, "If they say unto you, Behold, He is in the wilderness, go not forth; Behold, He is in the inner chambers, believe it not." *For as the lightning cometh forth 9 from the east, and is seen even unto the west, so shall also the coming of the Son of Man be*, signifies that it was thus with the internal worship of the Lord as with lightning, which is instantly dissipated. For by the lightning is signified what is of heavenly light, and thus what is preached about love and faith, since these are of heavenly light. The east in the supreme sense is the Lord, and in the internal sense the good of love, of charity, and of faith from the Lord (see n. 101, 1250, 3249). But the west in the internal sense is what has gone down or ceased to be. Thus it is no acknowledgment of the Lord, nor of the good of love, charity, and faith; and so the lightning which cometh out of the east and is seen even unto the west, is dissipation. The coming of the Lord is not according to the letter, that He is to appear again in the world, but it is His presence in every one, and this is whenever the gospel is preached and what is holy is thought of. *For whereso- 10 ever the carcase is, there will the eagles be gathered together*, signifies that confirmations of falsity by means of reasonings will be multiplied in the vastated church. When the church is without the good and thence without the truth of

faith, or when it is vastated, it is then said to be dead, for its life is from good and truth. And thus when dead it is compared to a carcase. Reasonings concerning goods and truths, as being nothing except as they are apprehended, and confirmations of evil and falsity thereby, are the eagles—as may be evident from what soon follows. That the carcase here is the church without the life of charity and faith, is manifest from the words of the Lord in Luke, where He speaks of the consummation of the age: The disciples said, *Where Lord?* that is, the consummation of the age, or the final judgment. *And He said unto them, Where the body is, thither will the eagles also be gathered together* (xvii. 37). Body here stands in place of carcase, for it is the dead body which is meant, and it signifies the church; for, that the judgment was to commence from the house of God or from the church, is evident from various passages in the Word. This is what is signified in the internal sense by the Lord's words now adduced and unfolded. That they are in a most beautiful series, though it does not so appear in the sense of the letter, may be evident to one who contemplates them in their connection according to the explication.

3901. The last state of the church is compared to eagles gathered together to a carcase, or body, because by eagles are signified man's rationals, which when predicated of the good, are true rationals; but when predicated of the evil, are false rationals, or reasonings. Birds in general signify man's thoughts, in both good and bad senses (n. 40, 745, 776, 866, 991, 3219); and every species has a special signification. Eagles because they fly high and see sharply, signify rationals. That this is so, may be evident from many passages in the Word, of which we may adduce the following in confirmation. First, where they signify true rationals—in Moses: *Jehovah found His people in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the pupil of the*

eye: as the eagle stirreth up her nest, fluttereth over her young, spreadeth out her wings, taketh him, beareth him upon her wings (Deut. xxxii. 10, 11). Instruction in the truths and goods of faith is what is here described, and compared to the eagle. The very process until man becomes rational and spiritual, is contained in the description and comparison. Comparisons in the Word are all made by means of significatives, and thus here by the eagle, which is the rational. In the same: Jehovah said to Moses, ² *Ye have seen what I did unto the Egyptians, and bare you up upon eagles' wings, and brought you unto Myself* (Exod. xix. 3, 4) — meaning the same. In Isaiah: *They that wait upon Jehovah shall renew their strength, they shall mount up with strong wing as eagles, they shall run and not be weary, they shall walk and not faint* (xl. 31). To renew the strength is to grow as to willing good, and to mount up with strong wing as eagles, is to grow as to understanding truth, and thus as to the rational. The subject is set forth here, as elsewhere, by two expressions, one of which involves good which is of the will, the other truth which is of the understanding; and so it is with the expressions, they shall run and not be weary, and shall walk and not faint. In Ezekiel: *Speak a parable unto the house of* ³ *Israel, and say, Thus said the Lord Jehovih, A great eagle, with . . . long pinions, full of feathers, which had divers colors, came unto Lebanon, and took a twig of the cedar . . . he carried it into a land of traffic, he set it in a city of spice-merchants. . . . It grew, and became a spreading vine. . . . There was another great eagle, with great and many feathers; and, behold, this vine did bend its roots toward him, and shot forth its branches toward him, that he might water it, from the beds of its plantations. . . . In a good field, by many waters. . . . But it shall be laid waste. . . . He sent his ambassadors into Egypt that they might give him horses and much people* (xvii. 2-9, 15). The eagle first named stands for the rational enlightened by the Divine, the eagle

in the second place for the rational from what is one's own, afterward perverted by reasonings from sensual things and knowledges. Egypt stands for knowledges (see n. 1164, 1165, 1186, 1462), horses for the intellectual from them
 4 (n. 2761, 2762, 3217). In Daniel: *The vision of Daniel: Four beasts came up out of the sea, diverse one from another, the first was like a lion, but it had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth and made to stand upon its feet like a man, and a man's heart was given to it* (vii. 3, 4). The first state of the church is what is described by a lion which had eagle's wings, and the eagle's wings there are rational things from one's own, on the taking away of which, rational and voluntary things from the Divine are given, which are signified by its being taken up from the earth, and made to stand upon its feet like a man, and hav-
 5 ing a man's heart given to it. In Ezekiel, in the description of the likeness of the faces of the four animals, or cherubs: *They had the face of a man, and they four had the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle* (i. 10). *As for the wheels they were called Galgal, and every one had four faces; the first face was the face of the cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle* (x. 13, 14). In John: *Round about the throne were four animals full of eyes before and behind; the first animal was like a lion, and the second animal like a calf, and the third animal had a face as a man, and the fourth animal was like a flying eagle* (Apoc. iv. 6, 7). That the animals seen signify Divine arcana, is evident; and consequently so does the likeness of their faces; but what arcana in particular are signified cannot be known, unless it is known what in the internal sense is a lion, a calf, a man, and an eagle. That the face of the eagle is circumspection and thence providence is manifest; for the cherubs

which are represented by the animals in Ezekiel, signify the providence of the Lord lest man should enter into the mysteries of faith, of himself and from his rational (see n. 308). It is also manifest from this, that the eagle, when predicated of man, is in the internal sense the rational; and this for the reason that the eagle flies high, and from above has a broad view of the things that are below. In Job: *Does the hawk soar by thy wisdom? and stretch her wings toward the south? Does the eagle mount up at thy command, and make her nest on high?* (xxxix. 26, 27.) That the eagle here is reason, which is of intelligence, is manifest. Such was the signification of the eagle in the Ancient Church, for the book of Job is a book of the Ancient Church (see n. 3540 at the end). Almost all the books of that period were written by significatives; but in process of time the significatives became so obliterated that it is not even known that birds in general mean thoughts, although they are so often named in the Word and it appears manifest there that they have another meaning. That an eagle in the opposite sense signifies rational things that are not true, and thus false, is manifest from the following passages—in Moses: *Jehovah shall bring upon thee a nation from far from the end of the earth, as the eagle flieth, a nation whose tongue thou understandest not, a nation of fierce countenance* (Deut. xxviii. 49, 50). In Jeremiah: *Behold, he shall come up as clouds, and his chariots shall be as a whirlwind; his horses swifter than eagles. Woe unto us! for we are spoiled* (iv. 13). In the same: *Thy boasting hath deceived thee, the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; because thou madest thy nest as high as the eagle, I will bring thee down from thence. . . . Behold, he shall come up and fly as the eagle, and spread out his wings against Bozrah, and the heart of the mighty men of Edom at that day shall be as the heart of a woman in her pangs* (xlix. 16, 22). In the same: *Our pursuers were swifter than the eagles . . . they*

chased us upon the mountains, they laid wait for us in the wilderness (Lam. iv. 19). In Micah : *Make thee bald, and poll thee for the children of thy delights, enlarge thy baldness as the eagle, for they are gone into captivity from thee* (i. 16). In Obadiah : *Though thou mount on high as the eagle, and though thou set thy nest among the stars, I will bring thee down from thence* (verse 4). In Habakkuk : *I raise up the Chaldeans, that bitter and hasty nation, which march through the breadths of the land to possess dwelling-places that are not theirs. Their horses are swifter than leopards* . . . their horsemen come from far, they fly as*
 8 *an eagle that hasteth to devour* (i. 6, 8). By eagles in these passages is signified falsity induced by reasonings, which is induced from the fallacies of the senses and external appearances. That by Chaldeans in the prophet last cited are signified those who are in a holy external, but interiorly in falsity, may be seen above (n. 1368) ; also that they who vastate the church are like Babylon (n. 1327) ; that the breadths of the land mean truths (n. 3433, 3434). Vastation is signified by marching through the breadths of the land. Their horses are their intellectual things, which are similar (see n. 2761, 2762, 3217). What the eagle hastening to devour signifies, is thus evident, namely, that it is desolating man of truths, for the desolating of the church is there treated of. Comparisons are here made with eagles, but, as has been said, comparisons in the Word are made by significatives. From this it is now manifest what is signified by the comparison with the eagles that will be gathered together to the carcase.

* The Latin has *aquilis*, eagles. Elsewhere sometimes *pardis*, leopards, as A. E. 281, 355, sometimes *aquilis*, as A. E. 780. The two words differ in Hebrew in only one letter.

CHAPTER XXX.

1. And Rachel saw that she did not bear to Jacob, and Rachel was jealous against her sister ; and she said unto Jacob, Give me sons, and if not I am dead.

2. And Jacob's anger was kindled against Rachel, and he said, Am I in God's stead, Who withholdeth from thee the fruit of the womb ?

3. And she said, Behold my handmaid Bilhah, go in unto her, and she shall bear upon my knees, and I also shall be built up by her.

4. And she gave him Bilhah her maidservant for a woman, and Jacob went in unto her.

5. And Bilhah conceived, and bare Jacob a son.

6. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son ; therefore she called his name Dan.

7. And she conceived again, and Bilhah, Rachel's maidservant, bare a second son to Jacob.

8. And Rachel said, With wrestlings of God have I wrestled with my sister, I have also prevailed ; and she called his name Naphtali.

9. And Leah saw that she stood still from bearing, and she took Zilpah her maidservant, and gave her to Jacob for a woman.

10. And Zilpah, Leah's maidservant, bare Jacob a son.

11. And Leah said, A troop cometh, and she called his name Gad.

12. And Zilpah, Leah's maidservant, bare a second son to Jacob.

13. And Leah said, In my blessedness ; for the daughters will call me blessed ; and she called his name Asher.

14. And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto Leah his mother. And Rachel said to Leah, Give me, I pray, of thy son's mandrakes.

15. And she said unto her, Is it a small matter that thou hast taken away my husband, and wouldst thou take also my son's mandrakes? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16. And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me, for hiring I have hired thee with my son's mandrakes; and he lay with her that night.

17. And God hearkened unto Leah, and she conceived and bare Jacob a fifth son.

18. And Leah said, God hath given me my reward, because I gave my maidservant to my husband; and she called his name Issachar.

19. And Leah conceived again, and bare a sixth son to Jacob.

20. And Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons; and she called his name Zebulun.

21. And afterward she bare a daughter, and called her name Dinah.

22. And God remembered Rachel, and God hearkened to her, and opened her womb.

23. And she conceived, and bare a son, and said, God hath gathered up my reproach.

24. And she called his name, Joseph, saying, Jehovah add to me another son.

* * * * *

25. And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, and I will go to my place, and to my land.

26. Give me my women, and my sons, for whom I have served thee, and I will go; for thou knowest my service, wherewith I have served thee.

27. And Laban said unto him, If now I have found

favor in thine eyes, I have proved that Jehovah hath blessed me for thy sake.

28. And he said, Appoint me thy wages, and I will give it.

29. And he said unto him, Thou knowest how I have served thee, and how thy cattle hath been with me.

30. For it was little which thou hadst before me, and it hath burst forth into a multitude, and Jehovah hath blessed thee at my foot ; and now when shall I also do for mine own house ?

31. And he said, What shall I give thee ? And Jacob said, Thou shalt not give me anything ; if thou wilt do this thing for me, I will return, and feed and keep thy flock.

32. I will pass through all thy flock today, removing from thence every one that is speckled and spotted, and every black one among the lambs, and the spotted and speckled among the goats, and it shall be my wages.

33. And my justice shall answer for me on the morrow, when thou comest upon my wages before thee ; every one that is not speckled and spotted among the goats, and black among the lambs, that shall be counted stolen by me.

34. And Laban said, Behold, I would it might be according to thy word.

35. And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black ones among the lambs, and gave them into the hand of his sons.

36. And he set three days' journey between himself and Jacob ; and Jacob fed the rest of Laban's flocks.

37. And Jacob took him fresh rods of poplar, and hazel, and plane-tree, and peeled white peelings on them, laying bare the white which was upon the rods.

38. And he set the rods which he had peeled in the gutters, in the watering troughs, whither the flocks came to

drink, over against the flocks ; and they grew warm when they came to drink.

39. And the flocks grew warm at the rods, and the flocks brought forth ring-straked, speckled, and spotted.

40. And Jacob separated the lambs, and set the faces of the flock toward the ring-straked and all the black in the flock of Laban ; and he put for himself droves for himself alone, and put them not unto Laban's flock.

41. And it came to pass in every growing warm of the flock that came together first, that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods.

42. And to the flock that came together later he did not set them ; and those that came together later were Laban's and those that came together first were Jacob's.

43. And the man spread himself abroad exceeding greatly, and he had many flocks, and maidservants, and menservants, and camels, and asses.

CONTENTS.

3902. By the four sons of Jacob from Leah, in the preceding chapter, the state of the church, or of the man who is becoming a church, was described as to ascent from truth which is of faith to good which is of love. In this chapter, by Jacob's sons from the maidservants of Rachel and Leah, and from Leah, and lastly from Rachel, the conjunction of natural truth with spiritual good by mediums is described, and this in the order in which it is effected in the man who is being regenerated.

3903. After this conjunction, the fructification and multiplication of truth and good is described, which is signified by the flock which Jacob procured to himself by means of the flock of Laban.

INTERNAL SENSE.

3904. Verses 1, 2. *And Rachel saw that she did not bear to Jacob, and Rachel was jealous against her sister; and she said unto Jacob, Give me sons, and if not I am dead. And Jacob's anger was kindled against Rachel, and he said, Am I in God's stead, Who withholdeth from thee the fruit of the womb?* “And Rachel saw that she did not bear to Jacob” signifies that interior truth was not yet acknowledged; “and Rachel was jealous against her sister” signifies indignation that it was not acknowledged as external truth was; “and she said unto Jacob, Give me sons” signifies the wish from the good of natural truth to have interior truths; “and if not I am dead” signifies that thus there would be no rising again. “And Jacob's anger was kindled against Rachel” signifies indignation on the part of natural good; “and he said, Am I in God's stead” signifies that it was impossible for it; “Who withholdeth from thee the fruit of the womb” signifies that this must be from the internal.

3905. *And Rachel saw that she did not bear to Jacob.* That this signifies that interior truth was not yet acknowledged, is evident from the representation of Rachel, as affection for interior truth, or interior truth itself (n. 3758, 3782, 3793, 3819); from the signification of bearing, as acknowledging in faith and also in act — to be explained in what follows; and from the representation of Jacob, as the good of natural truth, as shown above (n. 3669, 3677, 3829), and in the whole of the preceding chapter. That bearing is acknowledging in faith and also in act, is because by births in the Word are signified spiritual births (n. 1145, 1255, 3860, 3868). Spiritual birth is the acknowledgment of and faith in truth and good; here the acknowledgment in faith and also in act, namely, of interior truth represented by Rachel. As nothing is acknowledged in faith before one

lives according to it, it is for that reason said, the acknowledgment in faith and also in act. Truths of faith which are not learned for the sake of doing, but only for the sake of knowing them, join themselves to affections for evil and falsity ; for which reason they are not of faith with him who has learned them, but are interiorly contrary to faith.

3906. *And Rachel was jealous against her sister.* That this signifies indignation that it was not acknowledged as external truth was, is evident from the signification of being jealous, as being of indignation, and this because she did not bear as Leah did ; from the representation of Rachel, as interior truth, explained just above (n. 3905) ; and from the signification of a sister, who here is Leah, as external truth. That Leah is external truth, see above (n. 3793, 3819). With those who are being regenerated it is thus : they learn to know what internal truth is, but do not in the beginning acknowledge it with such faith as to live according to it. For internal truths are conjoined to spiritual affection, which cannot flow in before external truths have
2 been adapted to correspondence with the internal. Take this internal truth as an example, that all good is from the Lord, and that what is of man's own is not good ; in the beginning of regeneration this may be known, but still not acknowledged in faith and also in act ; for to acknowledge it in faith and in act is to have perception that it is so, and affection to will it to be so, and this in every act of goodness ; and also to have perception that good from one's own cannot but have regard to self, and thus a preference of self above others, and consequently a contempt for others, and moreover a feeling of merit in the good which one does. These things are within external truth before internal truth is conjoined to it ; and these cannot be conjoined before regard for self begins to cease and regard for the neighbor begins to be felt. From this may be manifest what is meant by indignation that internal truth was not yet acknowledged as external truth was.

3907. *And she said unto Jacob, Give me sons.* That this signifies the wish from the good of natural truth to have interior truths, is evident from the representation of Jacob, as the good of natural truth — see above (n. 3905) ; and from the signification of sons, as truths (n. 489, 491, 533, 1147, 2623) ; here interior truths because from Rachel, by whom interior truth is represented (n. 3758, 3782, 3793, 3819).

3908. *And if not I am dead.* That this signifies that thus there would be no rising again, is evident from the signification of dying, as not rising again into life. Wives in ancient times called themselves dead, when they did not bring forth a son or daughter ; and they also believed themselves to be so, because no memory of them, or as it were no life, would be left to posterity. Their so calling and believing themselves was indeed for worldly causes ; but as every cause exists from a cause prior to itself, and thus everything of cause in the natural world from a cause in the spiritual world, so also does this. The cause in the spiritual world was from the heavenly marriage of good and truth, in which there are no other births than truths of faith and goods of charity. These are sons and daughters there, and are also signified by sons and daughters in the Word. Whoever has not those births, that is, truths of faith and goods of charity, is as it were dead, that is, is among the dead who do not rise again, namely, to life or heaven. It may be evident from this what is signified by the words of Rachel, “if not I am dead.”

3909. *And Jacob's anger was kindled against Rachel.* That this signifies indignation on the part of natural good, is evident from the signification of anger being kindled, as being indignant — of which in what follows ; and from the representation of Jacob, as the good of the natural — of which above. It is said “against Rachel,” because interior truth represented by Rachel could not as yet be acknowledged in faith and act by the good of the natural which is

Jacob. That anger being kindled means, in the internal sense, being indignant, is because every natural affection when it ascends toward the interiors, or toward heaven, becomes more mild, and is at length changed into a heavenly affection. For the things which stand in the sense of the letter, as here that his anger was kindled, are relatively harsh, because they are natural and corporeal, but become mild and gentle as they are elevated from the corporeal and natural man to the internal or spiritual. This is why the literal sense is such, because it is accommodated to the apprehension of the natural man, and the spiritual sense not such, because accommodated to the apprehension of the spiritual man. Thus it is manifest that by anger being kindled is signified being indignant. Spiritual indignation itself does not, and still less does celestial, derive anything from the anger of the natural man, but it is from the interior essence of zeal; which zeal indeed appears in outward form like anger, but in internal form is not anger, nor even indignation of anger, but a certain sadness with prayerful wish that it be not so; and in a form still more interior it is only a certain obscure feeling interrupting heavenly enjoyment, because of what is not good and true in another.

3910. *And he said, Am I in God's stead?* That this signifies that it was impossible for it, is evident from the signification of not being in God's stead, as being impossible; for God is named in the Word from being able or from power, but Jehovah from *esse*, or essence (n. 300). For this reason God is mentioned when the subject is truth, and Jehovah when it is good (n. 2769, 2807, 2822); for being able is predicated of truth, when being [*esse*] is predicated of good; since good has power by truth, inasmuch as by truth good effects all that exists. From this it may be evident that by these words, "am I in God's stead," is signified in the internal sense that it was impossible for it.

3911. *Who withholdeth from thee the fruit of the womb.* That this signifies that this must be from the internal, is

evident from the meaning which results from the internal sense of the words ; for the fruit of the womb in the internal sense signifies the like as birth, namely, acknowledgment of truth and good in faith and in act (n. 3905) ; and moreover, conjunction of truth and good therefrom. That acknowledgment and this conjunction cannot exist from the external man, but from the internal ; for all good flows in from the Lord through the internal man into the external, and adopts the truths which are insinuated by means of the senses of the external man, and causes man to acknowledge them in faith and in act, and causes them to be adjoined and thus appropriated to the man. That all good flows in from the Lord through the internal man into the truths gathered in the memory of the external man, has been shown many times before. This is what is meant by the explanation of those words, that this must be from the internal.

3912. Verses 3-5. *And she said, Behold my handmaid Bilhah, go in unto her, and she shall bear upon my knees, and I also shall be built up by her. And she gave him Bilhah her maidservant for a woman, and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son.* “And she said, Behold my handmaid Bilhah” signifies the affirming medium which there is between natural truth and interior truth ; “go in unto her” signifies that with that there is the faculty of conjunction ; “and she shall bear upon my knees” signifies acknowledgment by affection for interior truth, from which there is conjunction ; “and I also shall be built up by her” signifies that thus this affection has life. “And she gave him Bilhah her maidservant for a woman” signifies that the affirmative medium was adjoined ; “and Jacob went in unto her” signifies that it was conjoined. “And Bilhah conceived, and bare Jacob a son” signifies reception and acknowledgment.

3913. *And she said, Behold my handmaid Bilhah.* That this signifies the affirming medium which there is between

natural truth and interior truth, is evident from the signification of a handmaid and also of a maidservant, as affection for knowledges which are of the exterior man (n. 1895, 2567, 3835, 3849) ; because that affection is the medium of conjoining interior truths with natural or external truths, by handmaid is here signified the affirming medium between them ; and from the representation of Bilhah, as the quality of that medium. By the maidservants given to Jacob by Rachel and Leah for women, that they might produce offspring, nothing else was represented and signified, in the internal sense, than such a thing as is of service, and here for a medium of conjunction of interior truth with external ; for by Rachel is represented interior truth, and by Leah external (n. 3793, 3819). For by the twelve sons of Jacob are here described the twelve general or cardinal things by means of which man is initiated into what is spiritual and celestial, while he is being regenerated, or becoming a church. For when a man is being regenerated, or becoming a church — that is, when from a dead man he is becoming alive, or from corporeal heavenly — he is led by the Lord through many states. The general states are what are designated by these twelve sons, and afterward by the twelve tribes ; for which reason the twelve tribes signify all things of faith and love, as may be seen above (n. 3858) ; for generals involve all the particulars and singulars, which
 2 all have relation to them. When a man is being regenerated, the internal man is then to be conjoined with the external, and accordingly the goods and truths of the internal man with the goods and truths of the external ; for from truths and goods man is man. These cannot be conjoined without mediums. Mediums are such things as derive something from the one part and something from the other, and which cause that so far as man accedes to the one, the other becomes subordinate. These mediums are what are signified by the maidservants, the mediums on the part of the internal man by the maidservants of Rachel, and the

mediums on the part of the external man by the maidser-
vants of Leah. That there must be mediums of conjunction 3
may be evident from this, that the natural man of itself does
not in the least agree with the spiritual man, but disagrees
so far as to be altogether opposite. For the natural man
regards and loves himself and the world, but the spiritual
man does not regard himself and the world, except so far
as is conducive to promoting uses in the spiritual world,
and thus regards its service and loves it from the use and
end. The natural man seems to himself to have life when
he is elevated to high stations, and thus to supereminence
over others ; but the spiritual man seems to himself to have
life in humiliation and in being least. Nor does he disre-
gard high stations, if by them as means he can be of service
to his neighbor, to the community, and to the church. Yet
he does not reflect upon the high stations to which he is
elevated, for the sake of himself, but for the sake of the
uses which he regards as ends. The natural man is in his
blessedness when he is opulent beyond others, and pos-
sesses the world's wealth ; but the spiritual man is in his
blessedness when he is in knowledges of truth and good,
which are opulence to him, and still more when he is in the
practice of good according to truths ; still he does not de-
spise riches, because by means of them he can be in that
practice, and in the world. From these few considerations 4
it may be evident that the state of the natural man and
that of the spiritual man are opposed to each other by their
ends, but that still they may be conjoined, which takes
place when the things of the external man are made sub-
ordinate and subservient to the ends of the internal man.
In order therefore that man may become spiritual, it is
necessary that the things of the external man be reduced
to compliance, and thus ends in favor of self and the world
be put off, and ends in favor of the neighbor and kingdom
of the Lord be put on. The former can by no means be
put off and the latter put on, and thus the two be conjoined,

except by mediums. These mediums are what are signified by the maidservants, and in particular by the four sons
 5 born of the maidservants. The first medium is one that affirms or is affirmative of internal truth, that it is so. When this affirmative comes, man is then in the beginning of regeneration—good operates from the internal and causes affirmation. This good cannot flow into what is negative, nor even into what is doubtful, before this becomes affirmative. But afterward it manifests itself by affection, that is, by man's being affected by truth, or beginning to be delighted by it—first in knowing it, and then in acting according to it. Take for example the truth that the Lord is salvation to the human race. Unless this becomes affirmative on the part of man, all the things he has learned from the Word or in the church concerning the Lord, and stored among knowledges in the memory of his natural man, cannot be conjoined with his internal man, that is, with what may be there of faith. Thus neither can affection flow in, not even into the generals of that truth, which are conducive to man's salvation. But when it becomes affirmative, innumerable things are added, and filled with the good which flows in; for good continually flows in from the Lord, but where there is no affirmative, it is not received. An affirmative is therefore the first medium, and as it were the first abode of the good that flows in from the Lord. It is similar with all other truths that are called truths of faith.

3914. *Go in unto her.* That this signifies that with that there is the faculty for conjunction, is evident from the signification of coming or going in unto any one, when what relates to marriage is meant, as conjunction; here the faculty for conjunction with the affirmative; for the first of conjunction must be with the affirmative—that it is so.

3915. *And she shall bear upon my knees.* That this signifies acknowledgment by affection for interior truth, from which is conjunction, is evident from the signification of bearing, as acknowledging in faith and in act (see n. 3905);

and from the signification of knees, or thighs, as what is of marriage love (n. 3021), and thus what is of conjunction of the truth of faith and the good of love; for this conjunction is marriage itself in the Lord's kingdom. Thus bearing upon my knees signifies acknowledgment of the interior truth represented by Rachel. The custom among the ancients of sons and daughters being acknowledged as legitimate who were born of maidservants by consent of the wife, and brought forth upon her knees in order that they might be acknowledged, was derived from the Ancient Church, whose worship consisted in rituals, which were representative and significative of celestial and spiritual things. In that church, because bearing signified acknowledgment of truth, and knees marriage love, and thus conjunction of good and truth from affection, such a ritual was accepted when the wife was barren, that she might not represent the dead who do not rise again to life — according to what has been said just above (n. 3908). By these words in the internal sense is signified a second degree of affirmation or acknowledgment, which is from affection; for there must be affection within the acknowledgment or affirmation, in order that conjunction may be effected; for all conjunction is effected by affection, since without affection truths have no life. For example — to know these truths, that the neighbor is to be loved, and that in this charity consists, and in charity spiritual life, is merely knowledge, unless attended with affection, that is, unless willed from the heart. Without affection these truths do not live, and however well one knows them, he still does not love his neighbor, but himself above him, and is in natural life, but not in spiritual; natural affection rules over spiritual affection, and as long as natural affection rules, man is called dead; for he has a life contrary to heavenly life, and heavenly life is very life itself.

3916. *And I also shall be built up by her.* That this signifies that thus this affection has life, is evident from the

signification of being built up, as not to die (see n. 3908), and consequently to rise again, or live.

3917. *And she gave him Bilhah her maidservant for a woman.* That this signifies that the affirmative medium was adjoined, is evident from the representation of Bilhah, and from the signification of maidservant, as an affirmative medium — of which just above (n. 3913); and from the signification of giving for a woman, as adjoining.

3918. *And Jacob went in unto her.* That this signifies that it was conjoined, is evident from the signification of coming or entering in unto any one, when predicated of what relates to marriage, as conjunction — of which just above (n. 3914).

3919. *And Bilhah conceived, and bare Jacob a son.* That this signifies reception and acknowledgment, is evident from the signification of conceiving, as reception; and from the signification of bearing, as acknowledgment (see n. 3860, 3868, 3905, 3911); for conceptions and births in the spiritual sense are receptions of truth from good, and consequent acknowledgments.

3920. Verse 6. *And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son; therefore she called his name Dan.* “And Rachel said, God hath judged me, and hath also heard my voice” signifies in the supreme sense justice and mercy, in the internal sense the holy of faith, and in the external sense good of life; “and hath given me a son” signifies that this truth was acknowledged; “therefore she called his name Dan” signifies its quality.

3921. *And Rachel said, God hath judged me, and hath also heard my voice.* That this signifies in the supreme sense justice and mercy, in the internal sense the holy of faith, and in the external sense good of life, is evident from the signification of God judging me, and from that of hearing my voice. That God judging me is the justice of the Lord, may be evident without explanation, as also that His

hearing my voice is mercy ; for the Lord judges all from justice, and hears all from mercy. He judges from justice because from Divine truth, and He hears from mercy because from Divine good ; from justice He judges those who do not receive Divine good, and from mercy He hears those who do. But still when He judges from justice, it is also at the same time from mercy ; for in all Divine justice there is mercy, as in Divine truth there is Divine good. But as these are arcana too deep to be told in a few words, they will by the Divine mercy of the Lord be more fully explained elsewhere. That by God judging me, and also ² hearing my voice, is meant in the internal sense the holy of faith, is because faith, which is predicated of truth, corresponds to the Divine justice, and the holy, which is good, to the Divine mercy of the Lord ; and further, to judge or judgment is predicated of the truth of faith (n. 2235) ; and because it is said of God that He judged, it is good or holy. Thus it is manifest that the holy of faith is what is signified at the same time by both expressions ; and since the same thing is signified at once by both, the two expressions are joined together by “and also.” That in the external sense good of life is meant, is also from correspondence, for good of life corresponds to the holy of faith. That without the internal sense it cannot be known what is signified by “God hath judged me and hath also heard,” is manifest from this, that the expressions do not so cohere in the sense of the letter as to present one idea to the understanding. The ³ reason that in this verse, and in the following down to Joseph, God is named, and in the preceding verses, Jehovah, is, that in these verses the regeneration of the spiritual man is treated of, and in the preceding the regeneration of the celestial man ; for God is named when the subject is the good of faith, which is of the spiritual man, but Jehovah when the subject is the good of love, which is of the celestial man (see n. 2586, 2769, 2807, 2822). For by Judah, to whom the narrative was brought down in the preceding

chapter, the celestial man was represented (see n. 3881) ; but by Joseph, to whom it is continued in this chapter, the spiritual man is represented, who is treated of in the verses that follow (23, 24). That Jehovah was named when the narrative was brought down to Judah, may be seen in verses 32, 33, 35 in the preceding chapter ; that God is named where it is continued to Joseph, may be seen in verses 6, 8, 17, 18, 20, 22, 23 of the present chapter ; and Jehovah again is named afterward, because the subject proceeds from the spiritual man to the celestial. This is the arcanum which lies hidden in these words, and which no one can know except from the internal sense, and unless he also knows what the celestial man is, and what the spiritual.

3922. *And hath given me a son.* That this signifies that this truth was acknowledged, is evident from the signification of a son, as truth (n. 489, 491, 533, 1147) ; and from the signification of giving a son, as giving this truth, which is the same as acknowledging it ; for every truth which is acknowledged is given by the Lord. Giving a son involves the same as bearing ; and that bearing is acknowledging may be seen above (n. 3905, 3915, 3919).

3923. *Therefore she called his name Dan.* That this signifies its quality, is evident from the signification of a name and of calling a name, as quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3421). The quality itself is in the name of Dan, for he was so called from judging. But though the name was given to him from judging, it still involves what is signified by all these words of Rachel, "God hath judged me, and hath also heard my voice," that is, good of life, and the holy of faith, as also in the supreme sense the justice and mercy of the Lord. It is that general principle of the church which is signified by Dan, and which is represented by the tribe named from Dan. This general principle is the first which is to be affirmed or acknowledged, before man can be regenerated or made a church. Unless those things are affirmed and acknowledged, the rest of the

things both of faith and of life can in no way be received, and accordingly cannot be affirmed, still less acknowledged. For he who only affirms faith with himself, and not the holy of faith, that is, charity — for this is the holy of faith — and does not affirm this by good of life, that is, by deeds of charity, he can no longer have a relish for the essence of faith, inasmuch as he rejects it. Affirmation with acknowledgment is the first general principle with the man who is being regenerated, but is the last with him who is regenerated ; and therefore Dan is the first thing with him who is to be regenerated, and Joseph is the last ; for Joseph is the spiritual man himself. But Joseph is the first thing with him who is regenerated, and Dan is the last ; because he who is to be regenerated commences from the affirmation that it is so, namely, the holy of faith and good of the life. But the regenerate, who is spiritual, is in spiritual good itself, and from it regards such affirmation as the last ; for with him the holy things of faith and goods of life are confirmed. That Dan is the affirmative which must be the ² first thing when a man is being regenerated, may also be evident from other passages in the Word where Dan is named — as from the prophecy of Jacob, then Israel, respecting his sons : *Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent upon the way, an adder upon the path, that biteth the horse's heels, so that his rider falleth backward. I wait for thy salvation, O Jehovah* (Gen. xlix. 16–18). Dan here stands for the affirmative of truth, of which it is said that it will be a serpent upon the way, and an adder upon the path, when one reasons about truth from sensual things, biting the horse's heels, when it consults the lowest intellectual things or outward knowledges, and draws conclusions from them ; and that it is then led away from the truth, is signified by his rider falling backward ; for which reason it is said, I wait for thy salvation, O Jehovah. That the serpent is he who reasons from sensual things and outward knowledges concerning

Divine arcana, may be seen above (n. 195-197) ; and that way and path mean truth (n. 627, 2333) ; and that the horse's heels are the lowest intellectual things or outward knowledges (n. 259) ; for a horse is the intellectual (n. 2761, 3 2762) ; and his lowest part is the heel. Again in the prophecy of Moses concerning the twelve tribes : *Of Dan he said, Dan is a lion's whelp, he leapeth forth from Bashan* (Deut. xxxiii. 22). A lion in the internal sense of the Word signifies the truth of the church, from his strength, for truth is what fights and conquers ; hence a lion's whelp stands for the first thing of truth, which is affirmation and acknowledgment. It is said "from Bashan," because it is from good of the natural. In Jeremiah : *Wash thy heart from wickedness, O Jerusalem, that thou mayst be saved. How long shall thine evil thoughts lodge with thee ? For a voice declareth from Dan, and publisheth iniquity from mount Ephraim* (iv. 14, 15). From Dan, means the truth that is to be affirmed ; 4 from mount Ephraim, that it is from affection for it. In the same : *Wait for peace, but there is no good ; and for a time of healing, and behold terror. The snorting of his horses was heard from Dan ; at the sound of the neighings of his strong ones the whole land trembled ; and they came and devoured the land and the fulness thereof, the city and them that dwell therein. For, behold, I will send among you serpents, basilisks, against which there is no enchantment, and they shall bite you* (viii. 15-17). The snorting of horses heard from Dan, stands for reasoning concerning truth from what is non-affirmative ; the land which trembled, and their devouring the fulness thereof, for the church and all the things of the church ; for they who reason concerning truth from what is non-affirmative, or negative, destroy all things of faith ; the basilisk serpents stand for reasonings, as above. 5 In Ezekiel : *Dan and Javan coming in gave bright iron in thy fairs ; cassia and calamus were among thy merchandise* (xxvii. 19) — where Tyre is the subject, by which are signified knowledges of truth and good (n. 1201). Dan stands

for the first truths that are affirmed, fairs and tradings for acquisitions of truth and good (n. 2967) ; the bright iron, for natural truth which is the first (n. 425, 426) ; cassia and calamus for natural truth, from which there is good. In 6
Amos : In that day shall the fair virgins and the young men faint for thirst. They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth ; and the way of Beersheba liveth ; even they shall fall, and shall rise up no more (viii. 13, 14). Thy God, O Dan, liveth, and the way of Beersheba liveth, means that they are in the negative of all things of faith and its doctrine. That way means truth, see above (n. 627, 2333) ; and Beersheba doctrine (see n. 2723, 2858, 2859, 3466). That it is the negative of all things of faith, is because Dan was the last boundary of the land of Canaan, and Beersheba the first, or the midst or inmost of the land ; for by the land of Canaan was represented and signified the Lord's kingdom, and thus the church (n. 1607, 3038, 3481) ; and accordingly all things of love and faith, since these are of the Lord's kingdom and church. Hence all things in the land of Canaan were representative, according to their distances, situations, and boundaries (n. 1585, 1866, 3686). The first boundary, or 7
the midst or inmost of the land, was Beersheba, before Jerusalem became so, because Abraham was there, and also Isaac ; but the last boundary, or the outermost of the land, was Dan ; and hence when all things in one complex were signified, it was said, "from Dan even to Beersheba" — as in the Second Book of Samuel : *To transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba* (iii. 10). In the same : *All Israel gathering was gathered together from Dan even to Beersheba* (xvii. 11). And again : *David said to Joab . . . Pass through all the tribes of Israel from Dan even to Beersheba* (xxiv. 2, 15). And in the First Book of Kings : *Judah and Israel dwelt in security, every man under his vine and under his fig tree, from*

Dan even to Beersheba (iv. 25). By this expression are meant in the historic sense all things of the land of Canaan, but in the internal sense all things of the Lord's kingdom, 8 and also all things of the church. The reason that Dan is the first boundary, and also the last, as was said above, is that the affirmative of truth and good is the first of all things when faith and charity are beginning with man, and the last when man is in charity and thereby in faith. It was from this also that the last lot fell to Dan when the land of Canaan was divided for inheritance (Josh. xix. 40, and following verses) ; for the lot was cast before Jehovah (Josh. xviii. 6), and hence it fell according to the representation 9 of each tribe. And because the lot did not fall to Dan among the inheritances of the rest of the tribes, but beyond their borders (Judges xviii. 1), that tribe was also omitted by John in the Apocalypse (chap. vii. 5-8), where the twelve thousand that were sealed are named ; for they who are only in the affirmative of truth and also of good, and go no further, are not in the Lord's kingdom, that is, among the sealed. Even the worst men may know truths and goods, and also affirm them ; but the quality of the affirmation is 10 known from the life. Dan is also mentioned as a boundary in Genesis (xiv. 14), where Abraham is described as having pursued the enemy thus far, and where Dan has a similar signification. The city called Dan was not indeed built by the posterity of Dan at that time, but afterward (Josh. xix. 17 : Judges xviii. 29) ; yet even then it was called the first boundary with respect to entrance into the land of Canaan, or the last with respect to going out ; and the inmost of the land was Hebron, and afterward Beersheba, where Abraham and Isaac dwelt.

3924. Verses 7, 8. *And she conceived again, and Bilhah, Rachel's maidservant, bare a second son to Jacob. And Rachel said, With wrestlings of God have I wrestled with my sister, I have also prevailed ; and she called his name Naphtali.* "And she conceived again, and Bilhah,

Rachel's maidservant, bare " signifies here, as before, reception and acknowledgment ; " a second son to Jacob " signifies a second general truth. " And Rachel said, With wrestlings of God have I wrestled with my sister, I have also prevailed " signifies in the supreme sense own power, in the internal sense temptation in which there is victory, in the external sense resistance by the natural man ; " and she called his name Naphtali " signifies its quality.

3925. *And she conceived again, and Bilhah, Rachel's maidservant, bare.* That this signifies reception and acknowledgment, is evident from the signification of conceiving, as reception, and from the signification of bearing, as acknowledgment (see above, n. 3319) ; and also from the signification of a maidservant, as a subserving medium, explained also above (n. 3913, 3917) ; for the subject here is a second general medium, serviceable for the conjunction of the internal man with the external.

3926. *A second son to Jacob.* That this signifies a second general truth, is evident from the signification of a son, as truth (see n. 489, 491, 533, 1147). That it is here a general truth, is evident from what has been said above respecting the twelve sons of Jacob, and the twelve tribes named from them, as the general things of the church, and accordingly the general things of faith and love, or of truth and good, which are signified and represented by them ; and that in the opposite sense are also meant general things not of faith and love, but all things of falsity and evil, will be manifest hereafter.

3927. *And Rachel said, With wrestlings of God have I wrestled with my sister, I have also prevailed.* That this signifies in the supreme sense own power, in the internal sense temptation in which there is victory, and in the external sense resistance by the natural man, is evident from the signification of the wrestlings of God and of wrestling, as temptations ; for temptations are nothing else than wrestlings of the internal man with the external, or of the spir-

itual man with the natural ; for each wishes to rule, and when dominion is in question, combat arises, which is here called wrestling. That to prevail is to overcome, is evident
 2 without explanation. That in the supreme sense these words signify own power, is because the Lord, when He was in the world and in the human there, sustained all temptations from His own power, and conquered from His own power, otherwise than every man, who never sustains any spiritual temptation and conquers in it from his own power, but the Lord sustains and conquers in him. See what has been said and shown on these subjects before, namely, that the Lord sustained the most grievous temptations, beyond all others (n. 1663, 1668, 1690, 1737, 1787, 1789, 1812, 1813, 1815, 1820, 2776, 2786, 2795, 2813, 2816, 3318) ; that the Lord combated and conquered from His own power (n. 1616, 1692, 1813, 3381) ; and that the Lord
 3 alone combats in man (n. 1692). That in the internal sense the wrestlings of God and prevailing, mean temptations in which man conquers, is evident from what has been said just above. But that in the external sense is meant resistance by the natural man, is because all temptation is nothing else ; for in spiritual temptations, as was said, there is dispute about dominion, which shall have supremacy, the internal man or the external, or what is the same, the spiritual man or the natural, since they are opposed to each other (n. 3913). For when man is in temptations, his internal or spiritual man is ruled by the Lord through angels, but his external or natural man is ruled by infernal spirits, and the combat between them is what is perceived with man as temptation. When man is such in faith and life that he can be regenerated, he will conquer in temptations ; but when he is such that he cannot be regenerated, he yields in temptations. That there is resistance by the natural man, is signified by its being said that she wrestled with her sister ; for by Leah, who is here the sister, is signified the affection of the external man, but by Rachel the affection of the internal man (n. 3793, 3819).

3928. *And she called his name Naphtali.* That this signifies its quality, namely, the quality of the temptation in which there is victory, and also the quality of the resistance by the natural man, is evident from the signification of name, and of calling a name, as quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3421). The quality itself is what is signified by Naphtali, for he was named Naphtali from wrestling. Hence also by Naphtali is represented this second general truth of the church, for temptation is the means of conjunction of the internal man with the external, since they are at variance with each other, but are reduced to agreement and correspondence by temptations. The external man is indeed such that of itself it lusts for nothing else than corporeal and worldly things, these being the enjoyments of its life. But the internal man, when it is opened toward heaven and desires the things of heaven, such as it is with those who can be regenerated, then finds heavenly enjoyment in these things, and there is combat between these two kinds of enjoyment when man is in temptations. This the man does not then know, because he does not know what heavenly enjoyment is, and what infernal enjoyment is, and still less that they are so entirely opposed. But heavenly angels can by no means be with man in his corporeal and worldly enjoyment, before this enjoyment is reduced to subservience, so that the corporeal and worldly enjoyment is no longer sought for an end, but for the use of serving the heavenly enjoyment, as shown above (n. 3913). When this is effected, angels can be with the man in both ; but then his enjoyment becomes blessed, and at length happy in the other life. He who believes that the enjoyment of his natural man before regeneration is not infernal, and that it is not possessed by diabolical spirits, is much deceived, and does not know how it is with man, namely, that before regeneration he is possessed as to his natural man by genii and infernal spirits, however he may appear to himself to be like any other man ; and though

he may be with others in what is holy, and may reason about the truths and goods of faith, and may indeed believe himself to be confirmed in them, yet if he does not perceive in himself anything of affection for what is just and equitable in his employment, and for truth and good in society and in life, let him know that his enjoyment is that of the infernals, for there is no other love in it than that of self and the world; and when this love makes his enjoyment, there is in it no charity and no faith. After this enjoyment has become dominant, it is deadened and dissipated by no other means than by the affirmation and acknowledgment of the holy of faith and of the good of life, which is the first means, signified by Dan, as shown above; and then by temptation, which is the second means, and is signified by Naphtali; for this means follows the other, inasmuch as they who do not affirm and acknowledge the good and truth of faith and charity, cannot come into any combat of temptation, because there is nothing within which offers resistance to the evil and falsity to which natural enjoyment
 3 persuades. In other places in the Word where Naphtali is named, man's state after temptations is signified by him — as in the prophecy of Jacob, then Israel: *Naphtali is a hind let loose, giving sayings of elegance* (Gen. xlix. 21) — where a hind let loose stands for affection for natural truth in the free state which exists after temptations; which state is also the quality which is in the temptations signified by Naphtali; for in temptations the struggle is concerning freedom. So too in the prophecy of Moses: *To Naphtali he said, Naphtali is satisfied with favor, and full with the blessing of Jehovah, he shall possess the west and the south* (Deut. xxxiii. 23). For the representations of the sons of Jacob and of the tribes are in accordance with the order in which they are recounted (n. 3862). And in the prophecy of Deborah and Barak: *Zebulun was a people that jeopardated their lives unto death, and Naphtali upon the high places of the field* (Judges v. 18) — where in the in-

ternal sense the combats of temptations are also treated of, and the man is among those who fear nothing of evil, because they are in truths and goods — which is being upon the high places of the field.

3929. Verses 9-11. *And Leah saw that she stood still from bearing, and she took Zilpah her maidservant, and gave her to Jacob for a woman. And Zilpah, Leah's maidservant, bare Jacob a son. And Leah said, A troop cometh, and she called his name Gad.* “And Leah saw that she stood still from bearing” signifies that no other external truths were acknowledged; “and she took Zilpah her maidservant” signifies an affirmative conjoining medium; “and gave her to Jacob for a woman” signifies that this conjoined. “And Zilpah, Leah's maidservant, bare Jacob a son” signifies acknowledgment. “And Leah said, A troop cometh” signifies in the supreme sense omnipotence and omniscience, in the internal sense the good of faith, and in the external sense works; “and she called his name Gad” signifies its quality.

3930. *And Leah saw that she stood still from bearing.* That this signifies that no other external truths were acknowledged, is evident from the representation of Leah, as external truth (see n. 3793, 3819); and from the signification of bearing, as acknowledging in faith and act (n. 3905, 3915, 3919). Hence Leah's standing still from bearing, means in the internal sense that no other external truths were acknowledged.

3931. *And she took Zilpah her maidservant.* That this signifies an affirmative conjoining medium, is evident from the signification of a maidservant, as an affirmative medium serving for the conjunction of the external man with the internal (n. 3913, 3917).

3932. *And gave her to Jacob for a woman.* That this signifies that this medium conjoined, is evident from the signification of giving for a woman, as conjoining — as above (n. 3915, 3917).

3933. *And Zilpah, Leah's maidservant, bear Jacob a son.* That this signifies acknowledgment, namely, of external truth, is evident from the signification of bearing, as acknowledgment; from the signification of a maidservant, as an affirmative conjoining medium; and from the signification of a son, as truth (n. 489, 491, 533, 1147).

3934. *And Leah said, A troop cometh.* That this signifies in the supreme sense omnipotence and omniscience, in the internal sense the good of faith, and in the external sense works, is evident from the signification of a troop here. That a troop in the supreme sense is omnipotence and omniscience, is because a troop here is a multitude; and when multitude is predicated of the Lord's Divine, it is infinite multitude, which is no other than omnipotence and omniscience. But omnipotence is predicated from quantity which is of magnitude, and omniscience from quantity which is of multitude. Omnipotence also is predicated from infinite good, or what is the same, from the Divine love, and thus from the Divine will; but omniscience from infinite truth, or what is the same, from the Divine intelligence. That in the internal sense a troop is the good of faith, is from correspondence; for to the Lord's Divine omnipotence corresponds good, which is of charity; and to
 2 His omniscience truth, which is of faith. That a troop in the external sense means works, is because these correspond to the good of faith; for the good of faith produces works, since the good of faith cannot be given without works, as thinking good and willing good cannot be given without doing good. The one is the internal, and the other the corresponding external. Furthermore, in regard to works, unless they correspond to the good of faith, they are neither works of charity nor works of faith; for they do not come from their internal, but are dead works, in which there is neither good nor truth; but when they correspond, they are then works either of charity or of faith. Works of charity are those which flow from charity as from their soul, but

works of faith are those which flow from faith. Works of charity are with the regenerate man, and works of faith with him who is not yet regenerated, but is being regenerated. It is with works as with affections for good and for truth. The regenerate man does good from affection for it, and thus from willing good ; but he who is to be regenerated does good from affection for truth, and thus from knowing good—the nature of the difference between which has often been shown before. From this it is manifest what works are. Moreover, the good of faith is in regard to works compara- 3
tively as man's will and his thought arising therefrom are to his face, which is well known to be an image of his mind, that is, of his will and the thought therefrom. If the will and thought are not presented in the face as in their image, it is not then will and thought, but is hypocrisy or deceit, because the man presents a face different from what he wills and thinks. It is similar with every act of the body in respect to the interiors which are of the thought and will. Man's internal lives in his external by act or by acting. If the act or the acting is not according to his internal, it is a proof either that it is not his internal which produces the act, but an impulse recurring from custom and habit, or that it is something feigned, as in hypocrisy and deceit. From this it is again manifest what works are, and thus also it follows that he who makes profession of faith, still more he who makes profession of the good of faith and denies works, and more still if he rejects them, is without faith, and yet more without charity. As the works of char- 4
ity and faith are these, and a man is never in charity and faith unless he is in works, for that reason works are so many times named in the Word—as may be evident from the following passages : *Thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his works* (Jer. xxxii. 19). In the same : *Return ye every one from his evil way, and make your works good* (xxxv. 15). In the same : *I will recom-*

pense them according to their deeds, and according to the work of their hands (xxv. 14). In Hosea: I will visit upon him his ways, and render to him his works (iv. 9). In Micah: The land shall be a desolation because of them that dwell therein, for the fruit of their works (vii. 13). In Zechariah: Thus said Jehovah Zebaoth: Return ye now from your evil ways and your evil works. . . . As Jehovah . . . thought to do unto us according to our ways, and according to our works, so hath He done to us (i. 4, 6). In John: Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, for
5 *their works follow with them (Apoc. xiv. 13). In the same: I saw the dead small and great standing before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged according to the things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them; and they were judged every man according to their works (xx. 12, 13). Again: Behold, I come quickly, and My reward is with me, to give to every man according to his works (Apoc. xxii. 12). In John the evangelist: This is the judgment, that the light is come into the world, and men loved the darkness rather than the light, for their works were evil. For every one that doeth ill, hateth the light, and cometh not to the light, lest his works should be reproved; but he that doeth the truth cometh to the light, that his works may be made manifest that they have been wrought in God (iii. 19-21). In the same: The world cannot hate you, but Me it hateth, because I testify of it, that its works are evil (vii. 7). Again: Jesus said to the Jews, If ye were Abraham's children, ye would do the works of Abraham. . . . Ye do the works of your father (viii. 39, 41). Again: If ye know these things, blessed are ye if do them (xiii. 17). In Mat-*
6 *thew: Let your light shine before men, that they may see your good works. . . . Whosoever shall do and teach them,*

he shall be called great in the kingdom of the heavens (v. 16, 19). In the same : *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father Who is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out devils, and in Thy name done many mighty works ? And then will I profess unto them, I never knew you, depart from Me, ye that work iniquity* (vii. 21-23). In Luke : *The master of the house shall answer and say to them, I know you not whence ye are ; then shall ye begin to say, We did eat and drink in Thy presence, and Thou didst teach in our streets ; but He shall say, I tell you, I know you not whence ye are, depart from Me, all ye workers of iniquity* (xiii. 25-27). In Matthew : *Every one that heareth My words, and doeth them, I will liken him to a wise man . . . but every one that heareth My words, and doeth them not, shall be likened unto a foolish man* (vii. 24, 26). In the same : “ *The Son of Man shall come in the glory of His Father with His angels, and then shall He render to every man according to his works* (xvi. 27). From these passages it is manifest 7 that works are what save man, and what condemn man ; that is to say, that good works save, and evil works condemn ; for in his works is man’s will. He who wills good, does good ; but he who does not do good, however he may say that he wills good, still does not will it when he does not do it. It is as if he should say, I will it, but I do not will it. And because the will itself is in works, and charity is of the will, and faith is of charity, it is manifest what of the will, or what of charity and faith, there is in a man, when he does not do good works ; and especially when he does the contrary, or evil works. Moreover it is to be known 8 that the Lord’s kingdom commences in a man from the life which is of works, for he is then in the beginning of regeneration ; but when the Lord’s kingdom is in the man, it terminates in works, and then man is regenerated. For his

internal man is then within his external man correspondently ; and his works are of his external man, while charity and faith therefrom are of his internal man ; and therefore his works are then charity. Because the life of the internal man thus exists in the works of the external man, therefore the Lord in speaking of the final judgment (Matt. xxv. 32-46) recounts nothing but works, and says that those who have done good works shall enter into life eternal, and those who have done evil works into damnation. From what has been said it may also be evident what is signified by what we read of John, that he lay at the breast and on the bosom of Jesus, and that Jesus loved him above the rest (John xiii. 23, 25 ; xxi. 20) ; for by John were represented good works — see the preface to the eighteenth and to the twenty-second chapters of Genesis. What the works of faith are, which from the resemblance may also be called its fruits, and what the works of charity, will by the Divine mercy of the Lord be more fully told elsewhere.

3935. *And she called his name Gad.* That this signifies its quality, is evident from the signification of a name and of calling a name, as quality (see above). The quality itself is signified by Gad, namely, the quality of the good of faith and of works. By quality is signified whatever is within, here in the good of faith and in works ; and there are things innumerable, inasmuch as the quality varies in every individual ; and is also the contrary in those who are not in the good of faith, and thus not in good works, which quality is also signified by Gad, when he is named in an opposite sense. The good of faith of the internal man, and the good works of the external man, when they correspond, as shown above, are a third general medium, which is to be acknowledged in faith and in act before man can enter into the Lord's kingdom, that is, before he can by regeneration be made a church.

3936. Verses 12, 13. *And Zilpah, Leah's maidservant, bare a second son to Jacob. And Leah said, In my blessed-*

ness ; for the daughters will call me blessed ; and she called his name Asher. “And Zilpah, Leah’s maidservant, bare a second son to Jacob” signifies the acknowledgment of another general truth. “And Leah said, In my blessedness ; for the daughters will call me blessed” signifies in the supreme sense eternity, in the internal sense the happiness of eternal life, and in the external sense the enjoyment of affections ; “and she called his name Asher” signifies its quality.

3937. *And Zilpah, Leah’s maidservant, bare a second son to Jacob.* That this signifies the acknowledgment of another, namely, general truth, is evident from the signification of bearing, as acknowledgment (see n. 3911, 3915, 3919) ; from the signification of a maidservant, as an affirmative medium serviceable for the conjunction of the external man with the internal (n. 3913, 3917) ; from the signification of a son, as truth, here a general truth (see n. 3926) ; and from the representation of Jacob, and of Leah, as also of Zilpah — of which above. From this it is manifest what the internal sense of these words is, namely, the acknowledgment of another general truth, which serves as a medium for conjoining the external man with the internal.

3938. *And Leah said, In my blessedness ; for the daughters will call me blessed.* That this signifies in the supreme sense eternity, in the internal sense the happiness of eternal life, and in the external sense the enjoyment of affections, is evident from the signification of blessedness, and from the signification of “the daughters will call me blessed.” That blessedness in the supreme sense is eternity, cannot be made evident except from correspondence with things in man ; for things which are Divine, or which are infinite, are not apprehended except from finite things, of which man can have an idea. Without an idea derived from finite things, and especially an idea from the things of space and time, man can comprehend nothing of Divine things, and

still less of the Infinite. Without an idea of space and time man cannot have any thought at all (n. 3404) ; for he is in time, as to his body, and thus as to his thoughts, which are from external things of the senses. But angels, because they are not in time and space, have ideas of state, and therefore spaces and times in the Word signify states (see 2 n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3827). There are two states, namely, a state which corresponds to space, and a state which corresponds to time. The state which corresponds to space is state as to being [*esse*], and the state which corresponds to time is state as to existing [*existerere*] (n. 2625). For there are two things which make man, namely, being and existing. Man's being is nothing but a recipient of the eternal which proceeds from the Lord ; for men, spirits, and angels are nothing but recipients, or forms recipient of life from the Lord. The reception of life is that of which existing is predicated. Man believes that he is, and this of himself ; when yet it is not true that he *is*, of himself, but that he *exists* as above said. Being [*Esse*] is only in the Lord, and it is called Jehovah. From Being [*Esse*], which is Jehovah, are all things which appear *to be*. But the Lord's Being, or Jehovah, can never be communicated to any one, only to the Lord's Human. This was made the Divine *Esse*, that is, Jehovah. That the Lord is Jehovah as to each essence may be seen above (n. 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3 3035). Existing [*Existerere*] is also predicated of the Lord, but only when He was in the world, where He put on the Divine *Esse*. But since He has become the Divine *Esse*, Existing can no longer be predicated of Him, other than as something proceeding from Him. What proceeds from Him is what appears as existing in Him ; yet it is not in Him, but is from Him, and causes men, spirits, and angels to exist, that is, to live. In man, spirit, and angel, existing is living, and his living is eternal happiness. The happiness of eternal life is that to which in the supreme sense eternity,

which is from the Lord's Divine *Esse*, corresponds. That the happiness of eternal life is what is signified by blessedness in the internal sense, and the enjoyment of affections in the external sense, is manifest without explanation. But it 4 is the enjoyment of affections for truth and good which corresponds to the happiness of eternal life that is here signified. All affections have their enjoyments; but such as the affections are, such are the enjoyments. Affections for evil and falsity also have their enjoyments; and before man begins to be regenerated, and receives from the Lord affections for truth and good, those enjoyments appear to be the only ones; so much so, that men believe that no other enjoyments exist, and consequently that if they were deprived of these, they would utterly perish. But they who receive from the Lord the enjoyments of affections for truth and good, see and perceive by degrees the nature of the enjoyments of their former life, which they believed to be the only enjoyments—that they are vile in comparison, and indeed filthy. And the farther he advances into the enjoyment of affections for truth and good, the more does man begin to regard the enjoyments of evil and falsity as vile, and at length to be averse to them. I have sometimes spoken with those 5 in the other life who were in the enjoyments of evil and falsity; and it has been given to tell them that they do not have life until they are deprived of their enjoyments. But they said, as such persons say in the world, that if they should be deprived of them, nothing of life would be left to them. And it was given me to answer them that life then first begins, and such happiness therewith as is found in heaven, which is ineffable in comparison with that of the former enjoyments. But this they could not apprehend, because what is unknown is believed to be nothing. It is similar with all in the world who are in the love of self and the world, and therefore in no charity. They know the enjoyment of those loves, but not the enjoyment of charity. Thus they are altogether ignorant what charity is, and still

more that there is any enjoyment in charity ; when yet the enjoyment of charity is what fills the universal heaven, and makes the blessedness and happiness there ; and if you are willing to believe it, it makes the intelligence and wisdom also, with their enjoyments ; for into the enjoyments of charity the Lord flows with the light of truth and the flame of good, and with intelligence and wisdom therefrom. But falsities and evils reject, suffocate, and pervert those enjoyments, and hence comes foolishness and insanity. From these statements may be evident the nature and quality of the enjoyment of affections, and that it corresponds to the
6 happiness of eternal life. The man of this age believes that if he only has the confidence of faith at the hour of death, whatever may have been his affection during the whole course of his life, he can come into heaven. I have at times spoken with those who have so lived, and have so believed. When they come into the other life, they at first have no other idea than that they may enter into heaven, paying no attention to their past life, in which they had put on the enjoyment of affection for evil and falsity from the loves of self and the world, that had been their ends. It has been given to tell them that every one can be admitted into heaven, because heaven is denied by the Lord to no one ; but whether they can live there, they will be able to learn if they are admitted. Some who firmly believed this, were also admitted. But as the life there is that of love to the Lord and the neighbor, which makes all the sphere and happiness of the life there, on coming into it they began to be distressed, not being able to breathe in such a sphere, and then they began to perceive the filthiness of their affections, thus to feel infernal torment. In consequence they cast themselves down headlong, saying that they wished to be far away, and wondering that that was heaven which to them was hell. From this it is manifest what is the nature of the one enjoyment, and what is that of the other ; and that they who are in the enjoyment of

affections for evil and falsity, can by no means be among those who are in the enjoyment of affection for good and truth; and that these enjoyments are opposite, as heaven and hell (see n. 537-539, 541, 547, 1397, 1398, 2130, 2401). Furthermore, as regards the happiness of eternal life, the 7 man who is in affection for good and truth cannot perceive it when he is living in the world, but a certain enjoyment instead. The reason is, that in the body he is in worldly cares and in anxieties thence which prevent the happiness of eternal life, which is inwardly in him, from being manifested in any other way at that time. For when this happiness flows in from the interior into the cares and anxieties that are with the man outwardly, it sinks down among the cares and anxieties there, and becomes a kind of obscure enjoyment; but still it is an enjoyment in which there is a blessedness, and in this a happiness. Such is the happiness of being content in God. But when a man is divested of his body, and at the same time of those worldly cares and anxieties, the happiness which lay hid in this manner in obscurity in his interior man, comes forth and reveals itself. As affection is so often spoken of, it should be stated what is meant by affection. Affection is nothing else than love, 8 but is its continuous extension. For from love a man is affected either by evil and falsity, or by good and truth. As this love is present and within each and everything in him, it is not perceived as love, but is varied according to its objects, and according to man's states and their changes; and this continually in everything which he wills, thinks, and does. It is this continuous extension of love, which is called affection, and it is this which reigns in man's life and makes all his enjoyment, and consequently his very life, for man's life is nothing but the enjoyment of his affection, and thus nothing but the affection of his love. Love is man's willing, and hence it is his thinking, and thus it is his acting.

3939. *And she called his name Asher.* That this signi-

fies its quality, is evident from the signification of calling a name, as quality — as above. The quality itself is what Asher represents. Asher in the original language signifies blessedness ; but it involves all that is signified by the words of his mother Leah, “in my blessedness ; for the daughters will call me blessed,” namely, the enjoyment of affections, that corresponds to the happiness of eternal life. This is the fourth general principle which conjoins the external man with the internal ; for when a man perceives this corresponding enjoyment in himself, his external man is then beginning to be conjoined to his internal. The enjoyments of affections for truth and good are what conjoin, for without the enjoyments of the affections nothing is conjoined, since in them is man’s life. That all conjunction is by affections, may be seen above (n. 3024, 3066, 3336, 3849, 3909). By the daughters who will call her blessed are signified churches. That daughters in the internal sense of the Word signify churches, may be seen above (n. 2362). This was then said by Leah, because by the births from the maidservants are signified the general truths which are mediums serving for conjunction, that the church may exist in man. For when man perceives that enjoyment, or affection, he is then beginning to become a church ; and since it is so, this is said of the fourth or last son of the maidservants.

2 Asher is often named in the Word, but by him, as also by the other brethren, is signified the quality then treated of, that is, the quality of those in the state which is there the subject. And the quality is also according to the order in which they are named, being of one kind when the order begins with Reuben or faith, of another when it begins with Judah or celestial love, and of another when with Joseph or spiritual love ; for the essence and quality of the first is derived and passes on into those that follow ; hence their varying significations in the places where they are named. Here, where their birth is treated of, the general things of the church are signified by them, and consequently all things

of faith and love which make the church ; and this for the reason that in what precedes, the regeneration of man is treated of, or man's states before he becomes a church, and in the supreme sense the Lord, how He made His Human Divine, and thus the ascent by the ladder which was seen by Jacob in Bethel, even to Jehovah.

3940. Verses 14-16. *And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto Leah his mother. And Rachel said to Leah, Give me, I pray, of thy son's mandrakes. And she said unto her, Is it a small matter that thou hast taken away my husband, and wouldst thou take also my son's mandrakes? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes. And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me, for hiring I have hired thee with my son's mandrakes ; and he lay with her that night.* “And Reuben went in the days of wheat-harvest” signifies faith as regards its state of love and charity ; “and found mandrakes in the field” signifies the things of marriage love in the truth and good of charity and love ; “and brought them unto Leah his mother” signifies application to affection for external truth. “And Rachel said to Leah” signifies the perception of affection and desire for interior truth ; “Give me, I pray, of thy son's mandrakes” signifies for the things of marriage love, to which it might be mutually and reciprocally conjoined. “And she said unto her, Is it a small matter that thou hast taken away my husband” signifies that there is marriage desire ; “and wouldst thou take also my son's mandrakes?” signifies that thus would be withdrawn the marriage relation of natural good with external truth. “And Rachel said” signifies consent ; “Therefore he shall lie with thee to-night for thy son's mandrakes” signifies that there should be conjunction. “And Jacob came from the field in the evening” signifies the good of truth in a state of good, but in obscurity, such as belongs to the natural ; “and Leah

went out to meet him " signifies desire on the part of affection for external truth ; " and said, Thou must come in unto me " signifies that it should be conjoined thereto ; " for hiring I have hired thee with my son's mandrakes " signifies that it was thus stipulated from being provided ; " and he lay with her that night " signifies conjunction.

3941. *And Reuben went in the days of wheat-harvest.* That this signifies faith as regards its state of love and charity, is evident from the representation of Reuben, as faith which is the first thing of regeneration (see n. 3861, 3866) ; from the signification of days, as states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785) ; and from the signification of wheat, as love and charity — to be explained in what follows ; hence wheat-harvest is an advancing state of love and charity. By Jacob's four sons from the maidservants, the means of conjunction of the external man with the internal have been described. Now the subject is the conjunction of good and truth by means of the rest of the sons ; and therefore mandrakes are first spoken of, by which this conjunction or marriage relation is signified. A wheat-harvest is an advancing state of love and charity, for the reason that a field signifies the church, and thus the things of the church ; and the seeds which are sown in the field signify the things of good and truth ; and what spring up from them, as wheat, barley, and other grains, signify the things of love and charity, and also of faith. The states of the church as to these things are therefore compared to seedtime and harvest, and are so called, as in Genesis (viii. 22, n. 932). That wheat denotes the things of love and charity, may also be evident from the following passages — in Moses : *Jehovah maketh him to ride on the high places of the earth, and feedeth him with the increase of the fields, and maketh him to suck honey out of the rock, and oil out of the flinty rock ; butter of the herd and milk of the flock, with the fat of lambs and of rams, the sons of Bashan, and of he-goats, with the fat of the kidneys of wheat, and thou*

drinkest the pure blood of the grape (Deut. xxxii. 13, 14). Here in the internal sense the subject is the Ancient Church and its state when instituted, and all things of love and charity and all things of faith that were in it, are described by significatives. The fat of the kidneys of wheat is the celestial of love and charity; and as fat or fatness signifies the celestial (n. 353), and wheat love, they are therefore frequently joined together in the Word — as also in David: *O that My people were obedient to Me, that Israel would walk in My ways. . . . He should feed them with the fat of wheat, and with honey out of the rock would I satisfy thee* (Ps. lxxxii. 13, 16). And again in the same: *Jehovah, He maketh thy border peace, and filleth thee with the fat of wheat* (Ps. cxlvii. 14). That wheat is love and charity may be 3 seen in Jeremiah: *Many shepherds have destroyed My vineyard, they have trodden down the portion of My field, they have made the portion of My field a wilderness of desolation. . . . Spoilers are come upon all the hills in the wilderness; for the sword of Jehovah devoureth from one end of the land even to the other end of the land; no flesh hath peace. They have sown wheat, and have reaped thorns* (xii. 10, 12, 13). The vineyard and field stand for the church, the wilderness of desolation for its vastation, the sword that devoureth for the vastation of truth, no peace for no good that affects, sowing wheat for the goods of love and charity, reaping thorns for the evils and falsities of the love of self and the world. That a vineyard is the spiritual church may be seen above (n. 1069); and that a field is the church as to good (n. 2971); that a wilderness is vastation (n. 1927, 2708); that a devouring sword is the vastation of truth (n. 2799); and that peace is good that affects (n. 3780). In Joel: 4 *The field is wasted, the land mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth, the husbandmen are ashamed, the vine-dressers howl, for the wheat and the barley; for the harvest of the field is perished. Gird yourselves and lament, ye priests; howl, ye ministers of the*

altar (i. 10, 11, 13). That it is the state of the vastated church which is here described, is manifest to every one ; thus that the field and ground are the church, the corn its good, and the new wine its truth (n. 3580) ; and that the wheat is celestial love, and the barley spiritual love ; and as the state of the church is treated of, it is said, “Gird yourselves and lament, ye priests ; howl, ye ministers of
5 the altar.” In Ezekiel, the Spirit of Jehovah said to the prophet : *Take unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them into one vessel, and make thee bread thereof. . . . With man’s dung shalt thou make a cake before their eyes. . . . Thus shall the children of Israel eat their bread unclean* (iv. 9, 12, 13)—where the profanation of good and truth is treated of ; the wheat, barley, beans, lentils, millet, and spelt stand for the kinds of good and of truth therefrom ; the bread or the cake made thereof with human dung, stands for the profanation
6 of all of them. In John : *I saw and behold, a black horse : and he that sat thereon had a balance in his hand. And I heard . . . a voice from the midst of the four animals, saying, A measure of wheat for a penny, and three measures of barley for a penny ; but the oil and the wine hurt thou not* (Apoc. vi. 5, 6)—where the vastation of good and truth is treated of, a measure of wheat for a penny meaning the scarcity of love, and three measures of barley for a penny
7 the scarcity of charity. In Ezekiel : *Judah and the land of Israel were thy merchants ; with wheat of Minnith, and pannag, and honey, and oil, and balsam, they made thy tradings* (xxvii. 17) — where the subject is Tyre, by which are signified the knowledges of good and truth ; the goods of love and charity and their happy things are the wheat of Minnith, and pannag, and honey, and oil, and balsam ; Judah is the celestial church, and the land of Israel the spiritual church, from which those things are ; the tradings
8 are acquisitions. In Moses : *A land of wheat and barley, a land of vines and figtrees and pomegranates, a land of oil*

olive and honey (Deut. viii. 8) — describing the land of Canaan, which in the internal sense is the Lord's kingdom (n. 1413, 1437, 1585, 1607, 3038, 3705). The goods of love and charity are meant by wheat and barley, and the goods of faith by the vine and the figtree. In Matthew: *Whose fan is in His hand, and He will thoroughly cleanse His threshing floor; and He will gather His wheat into the barn, but the chaff He will burn up with unquenchable fire* (iii. 12). John the Baptist thus speaks of the Lord; the wheat stands for the good of love and charity, the chaff for that in which there is nothing of good. In the same: *Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them, but gather the wheat into My barn* (xiii. 30). The tares stand for evils and falsities, and the wheat for goods. They are comparisons, but comparisons in the Word are all made by significatives.

3942. *And found mandrakes in the field.* That this signifies the things of marriage love, in the truth and good of charity and love, is evident from the signification of mandrakes, as things that belong to marriage love — of which in what follows; and from the signification of the field, as the church, and consequently the truth of faith and good of charity, because these make the church (n. 368, 2971, 3196, 3310, 3500, 3508, 3766). What mandrakes were, the translators do not know. They suppose them to have been fruits or flowers, to which they give names according to their several opinions. But of what kind they were it does not concern us to know, only that among the ancients, who were of the church, all fruits and flowers were significative; for they knew that universal nature is a theatre representative of the Lord's kingdom (n. 3483); and that all the things in its three kingdoms are representative; and that each thing represents some special thing in the spiritual world, and thus also each fruit and each flower. That by mandrakes is signified the marriage relation of good and

truth, may be evident here from the series of things in the internal sense, as also from the derivation of that word in the original language ; for it is derived from the word *dudim*, which signifies loves and conjunction by them. That *dudaim* [mandrakes] comes from this, and that it signifies what is of marriage, is manifest from these words : *Let us get up early to the vineyards, let us see whether the vine hath blossomed and hath put forth the grape, whether the pomegranates have put forth flowers ; there I will give thee my loves [dudim] : the mandrakes [dudaim] have given forth fragrance* (Cant. vii. 12, 13). From this it is manifest
 2 what mandrakes mean. As regards the book in which this is found, and which is called The Song of Songs, it is not among those that are called Moses and the Prophets, because it has not the internal sense ; but it was written in the ancient style, and is full of significatives gathered from the books of the Ancient Church, and of many things which in the Ancient Church signified celestial and spiritual love, and especially marriage love. That this is the nature of the book is also manifest from this, that in its literal sense are many things that are indecorous, as is not the case with the books which are called Moses and the Prophets. But since it contains such things as are significative of heavenly and marriage love, it appears as if it had a certain mystic
 3 meaning. From the signification of mandrakes it may now be evident that by Reuben's finding them in the field, is signified what there is of marriage in the truth and good of love and charity, that is, that can be conjoined. For the capacity for marriage in the spiritual sense is nothing but the truth which can be conjoined to good, and the good which can be conjoined to truth. From this also is all marriage love (n. 2728, 2729, 3132). For this reason genuine marriage love is not given except with those who are in good and truth, and thus at the same time in the heavenly marriage.

3943. *And brought them unto Leah his mother. That*

this signifies application to affection for external truth, is evident from the signification of bringing, as here application; and from the representation of Leah, as affection for external truth (see n. 3793, 3819).

3944. *And Rachel said to Leah.* That this signifies the perception of affection and desire for interior truth, is evident from the signification of saying, as perceiving (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Rachel, as affection for interior truth (n. 3758, 3782, 3793, 3819). That it is affection and desire for that truth, is also manifest from what presently follows, for Rachel says, Give me, I pray, of thy son's mandrakes.

3945. *Give me, I pray, of thy son's mandrakes.* That this signifies affection and desire for the things of marriage love, to which it might be mutually and reciprocally conjoined, is evident from the signification of mandrakes, as the things of marriage love (see above n. 3942). That it is affection and desire, is also evident (n. 3944). That marriage love is conjunction mutually and reciprocally, may be seen above (n. 2731).

3946. *And she said unto her, Is it a small matter that thou hast taken away my husband.* That this signifies that there is marriage desire, is evident from the signification of taking a man who is also another's — as here Jacob, who is also Leah's — as involving mutual love between them. This is why by these words, Is it a small matter that thou hast taken away my husband, marriage desire is signified.

3947. *And wouldst thou take also my son's mandrakes?* That this signifies that thus would be withdrawn the marriage relation of natural good with external truth, is evident from the signification of taking, as here withdrawing; from the signification of mandrakes, as what is of marriage (see n. 3942); and from the signification of a son, as truth, (see n. 489, 491, 533, 1147), here external truth, because it is Leah who says it; and that Leah is external truth has been shown above.

3948. *And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.* That this signifies consent that it should be conjoined, may be evident without explanation.

3949. *And Jacob came from the field in the evening.* That this signifies the good of truth in a state of good, but in obscurity, such as belongs to the natural, is evident from the representation of Jacob, as the good of truth of the natural (see n. 3669, 3677, 3775, 3829); from the signification of a field, as the church as to good (n. 2971), and thus good; and from the signification of the evening, as obscurity (n. 3056, 3833).

3950. *And Leah went out to meet him, and said, Thou must come in unto me.* That this signifies desire on the part of affection for external truth, to be conjoined to it, may be evident from the representation of Leah, as affection for external truth, as shown above. That it is desire to be conjoined, is manifest without explanation.

3951. *For hiring I have hired thee with my son's mandrakes.* That this signifies that it was thus stipulated from being provided, is evident from the signification of hiring in hiring, as what is stipulated — as is also manifest from what goes before. That it is from being provided, is because all conjunction of truth with good, and of good with truth, in man, is effected from being provided, that is, from the Lord's Providence. For the subject is here the conjunction of good with truth, and of truth with good, and thus the good which is appropriated to man. For good is not good in man before it is conjoined with truth. And as all good comes from the Lord, that is, all appropriation of good by its conjunction with truth, it is therefore here said, from being provided. The Lord's Providence is especially directed to that conjunction. By means of it man becomes man, and is distinguished from the brute animals; and he becomes man in so far as he receives of it; that is, in so far as he permits the Lord to effect it. This there-

fore is the good that is in man ; and no other good which is spiritual and remains to eternity, is given. Moreover the goods of the external man, which are the enjoyments of life while man is living in the world, are good only so far as they have what is of this good within them. Take the good of riches : as far as riches have spiritual good in them, that is, as far as they have for their end the good of the neighbor, the good of the country or the public good, and the good of the church, so far they are good. But they who conclude that the spiritual good which has been spoken of, cannot be given in worldly opulence, and therefore persuade themselves that to make room for heaven they must divest themselves of such things, are much deceived. For if they renounce their wealth, or deprive themselves of it, they can then do good to no one, nor themselves live in the world except in misery, and thus can no longer have for their end the good of the neighbor, and the good of their country, nor even the good of the church, but themselves only, that they may be saved, and become greater than others in the heavens. And besides, when they divest themselves of worldly goods, they expose themselves also to contempt, because they make themselves of low estimation in the sight of others, and consequently useless for performing services and discharging duties. But when they have the good of others for their end, they then have also for end, or for means, the condition that will give them ability to accomplish their end. It is with this as with a man's nourishment, which has for its end that he may have a sound mind in a sound body. If man deprives his body of its nourishment, he then deprives himself also of the condition needed for his end ; and therefore he who is a spiritual man does not despise nourishment, nor even its pleasures ; and yet holds them not as his end, but only as means of subserving his end. From this, as an example, a conclusion may be drawn as to other things.

3952. *And he lay with her that night.* That this signi-

fies conjunction, may also be evident without explanation. The reason that what precedes has been explained for the most part only as to the significations of the words in the internal sense, is that they are of such a nature that they cannot be apprehended unless they are set forth in one series. For the subject is the conjunction of truth with good and of good with truth, which conjunction is the marriage relation understood in the spiritual sense ; that is the conjunction which makes with man and in the church the heavenly marriage. The arcana of this heavenly marriage are described in the above series, and are there revealed, as follows. The heavenly marriage, as has been shown, is that of good with truth and of truth with good, yet not between good and truth of one and the same degree, but between good and truth of a lower and a higher degree — that is, not between good of the external man and truth of the same, but between good of the external man and truth of the internal ; or what is the same, not between good of the natural man and its truth, but between good of the natural man and truth of the spiritual man. This conjunction is what makes marriage. It is the same in the internal or spiritual man. Its heavenly marriage is not between the good and the truth in that man, but between the good of the spiritual man and the truth of the celestial man ; for the celestial man is relatively in a higher degree. Nor is there heavenly marriage between good and truth in the celestial man, but between the good of the celestial man and truth Divine, which proceeds from the Lord. From this it is also manifest that the Divine marriage itself of the Lord is not between the good Divine and the truth Divine in His Divine Human, but between the good of the Divine Human and the Divine Itself, that is, between the Son and the Father ; for the good of the Divine Human of the Lord is what is called in the Word the Son of God, and the Divine Itself is called the Father. These are the arcana which are contained in the internal sense in what is said of

the mandrakes. Every one can see that there must be some arcanum therein, for to relate that Reuben found mandrakes in the field, and that Rachel desired them, and in return for them promised that their husband should lie with Leah; and that Leah went to meet Jacob when he came from the field in the evening, and said that she had hired him with the mandrakes — these things would be too trivial to make any part of the history in the Word, unless there was something Divine hidden within them. But what Divine thing is meant no one can know, unless he knows what is signified by the sons of Jacob and by the tribes named from them; and unless he also knows the series of the subject in the internal sense; and unless he knows further, what the heavenly marriage is. For this is what is treated of, namely, that it is the conjunction of good in the external man with affection for truth in the internal man. But that this arcanum may be known more manifestly, we 4 may illustrate it still further. The truths of the external man are knowledges and doctrinals, which he first acquired through his parents, and then through masters, and next through books, and at length by his own study. The good of the external man is the pleasure and enjoyment which he perceives in these truths. The knowledges, which are truths, and the enjoyments, which are a good, are conjoined; but they do not make in him the heavenly marriage, for with those who are in the love of self and the world, and thence in evil and falsity, knowledges also, and even doctrinals, are conjoined to enjoyments; though they are the enjoyments of those loves with which even truths can be conjoined. And yet such persons are out of the heavenly marriage. But when the pleasure or enjoyment which is the good of the external or natural man is from spiritual love, that is, from love toward the neighbor, the country, or the public, toward the church and the Lord's kingdom, and still more when it is from celestial love, which is love to the Lord, and these flow in from the internal or

spiritual man into and make the enjoyment of the external or natural man, that conjunction with the knowledges and doctrinals of the external or natural man constitutes the heavenly marriage within him. This cannot be given with the evil, but with the good, that is, with those who have those things for their end. But how it is with the influx of the internal or spiritual man into the external or natural man, see what has been said above (n. 3286, 3288, 3314, 5 3321). When these things are first apprehended, it may then be known what is signified by each of the things which have been explained above in regard to the internal sense of the words — as that Reuben, who is the truth of faith, which is the first thing of regeneration, found mandrakes; that he brought them to his mother Leah, who is affection for external truth; that Rachel, who is affection for interior truth, desired them, and that they were given to her; that Leah therefore lay with her husband, Jacob, who is the good of truth in the natural man; also, in what follows, that there were born to Jacob of Leah the sons Issachar and Zebulun, by whom are signified and represented the things of marriage love, and thus of the heavenly marriage; and then that Joseph was born, by whom is signified and represented the Lord's spiritual kingdom, which is the marriage itself that is treated of.

3953. Verses 17, 18. *And God hearkened unto Leah, and she conceived and bare Jacob a fifth son. And Leah said, God hath given me my reward, because I gave my maidservant to my husband; and she called his name Issachar.* “And God hearkened unto Leah” signifies Divine love; “and she conceived and bare Jacob a fifth son” signifies reception and acknowledgment. “And Leah said, God hath given me my reward, because I gave my maidservant to my husband” signifies in the supreme sense the Divine good of truth and truth of good, in the internal sense heavenly marriage love, and in the external sense mutual love; “and she called his name Issachar” signifies its quality.

3954. *And God hearkened unto Leah.* That this signifies Divine love, is evident from the signification of hearkening to any one, when predicated of God, or the Lord, as Divine love ; for hearkening to any one is doing what he prays for and desires. As this is from Divine good, and Divine good comes from Divine love, by hearkening to any one is signified in the supreme sense the Divine love. For with the internal sense of the Word the case is, that when the sense of the letter ascends toward heaven, and thus enters into the sphere where the thought is from the Lord and concerning the Lord and what belongs to the Lord, it is at length so perceived by angels, to whom the internal sense is the Word, and the sense of the letter serves the internal as a plane or means of thinking. For the sense of the letter cannot come to the angels, because it treats in most places of worldly, earthly, and corporeal things, of which angels cannot think, because they are in spiritual and celestial things, and thus far above what is earthly. For this reason a Word was given which can serve man and at the same time angels. In this the Word differs from every other writing.

3955. *And she conceived and bare Jacob a fifth son.* That this signifies reception and acknowledgment, is evident from the signification of conceiving, as reception, and of bearing, as acknowledgment — of which above (see n. 3860, 3868, 3905, 3911, 3919).

3956. *And Leah said, God hath given me my reward, because I gave my maidservant to my husband.* That this signifies in the supreme sense the Divine good of truth and truth of good, in the internal sense heavenly marriage love, and in the external sense mutual love, may be evident from the signification of reward. Reward is frequently named in the Word, but few know what it there signifies. It is known in the church that by the goods which man does, he can merit nothing, for they are not his, but the Lord's ; and that meriting or merit has regard to man, and thus

conjoins itself with the love of self, and with the thought of preëminence over others, and consequently with contempt of others. For this reason works which are done for the sake of reward, are not good in themselves, since they do not spring from a genuine fountain, that is, from charity toward the neighbor. Charity toward the neighbor has in itself this, that it wishes as well to him as to self; and with the angels, that they wish better to the neighbor than to themselves. Such also is the affection of charity, and therefore it is averse to all merit, and consequently to all doing good that looks to reward. To those who are in charity, reward is to be able to do good, and to be permitted to do it, and to have the doing good accepted. This is enjoyment itself, yea, the blessedness which those have who are in the affection of charity. From this it may be evident what the reward is which is mentioned in the Word, namely, that it is the enjoyment and blessedness of the affection of charity, or what is the same, the enjoyment and blessedness of mutual love (n. 3816), for the affection of charity and mutual love are the same thing — see what has been said before on these subjects (n. 1110, 1111, 1774, 1835, 1877, 2027, 2273, 2340, 2373, 2400). From these things it is manifest that by reward in the external
 2 sense is here signified mutual love. That in a sense still higher, or in the internal sense, by reward is signified heavenly marriage love, may be evident from what has been said above respecting the heavenly marriage (n. 2618, 2739, 2741, 2803, 3024, 3132, 3952), namely, that it is the conjunction of good and truth, and that mutual love is from that conjunction, or from that marriage (n. 2737, 2738). It may be evident from this, that reward in the internal
 3 sense is heavenly marriage love. That in the supreme sense reward is the Divine good of truth and truth of good, is manifest from the fact that the heavenly marriage is therefrom; for that union is in the Lord, and proceeds from Him; and when it flows in into heaven, it makes the mar-

riage of good and truth, and thereby mutual love. From what has now been said and from what precedes, it is manifest what is signified in the internal sense by these words of Leah, God hath given me my reward, because I gave my maidservant to my husband ; for by the maidservant is signified an affirmative medium that serves for the conjunction of the external and internal man (n. 3913, 3917, 3931). Thus before those things which are signified by the sons of the maidservants are affirmed and acknowledged, there cannot exist any conjunction of good and truth, and thus not any mutual love ; for those affirmations necessarily precede. This is what is meant by those words.

3957. *And she called his name Issachar.* That this signifies its quality, is evident from the signification of calling a name, as the quality (see n. 3923, 3935) ; for Issachar was named from reward, and hence the name involves what has been said above concerning reward, and at the same time what is signified by the rest of Leah's words. As reward is signified by Issachar, and reward in the external sense is mutual love, and in the internal sense the conjunction of good and truth, it may be well to state that very few at the present day in the Christian world know that reward has this meaning, and for the reason that they do not know what mutual love is, and still less that good must be conjoined to truth in order that man may be in the heavenly marriage. It has been given me to speak on this subject with very many in the other life who were from the Christian world, and with the more learned also ; but what was surprising, scarce any one of those with whom it was given to speak, knew anything about it, when yet they might have known of themselves much about such things if they had only been willing to use their reason. But as they had not been solicitous about the life after death, but only about life in the world, such things had no interest for them. The things which they might have known of themselves, ² had they chosen to use their reason, are the following :

First, that when man is divested of his body, he comes into the full exercise of a much more enlightened understanding than when living in the body, for the reason that when he is in the body, corporeal and worldly things occupy his thoughts, which induce obscurity ; but when he is divested of the body, such things do not interfere, and it is with him as with those who are in interior thought by abstraction of mind from things of outward sense. From this they might know that the state after death is much more clear-sighted and enlightened than the state before death, and that when a man dies, he passes comparatively from shade into light, because he passes from the things of the world to those of heaven, and from the things of the body to those of the spirit. But what is wonderful, though they are able to understand all this, they still think the contrary, namely, that the state of life in the body is relatively clear, and the state of life after being divested of the body obscure. A *second* thing that they may know if they only use their reason is, that the life which man has procured to himself in the world follows him, or that he is in such a life after death. For they may know that no one can put off the life which he has acquired from infancy, without dying altogether ; and that this life cannot be changed into another in a moment, still less into an opposite one. For example, he who has acquired a life of deceit, and has found in this the enjoyment of his life, cannot put off the life of deceit, but is still in that life after death. He who is in the love of self, and thereby in hatred and revenge against those who do not serve him, and those who are in other such evils, remain in them after the life of the body ; for these are the things which they love, and which make the enjoyments of their life, and consequently their veriest life ; and thus such things cannot be taken away from them, without extinguishing all of their life at the same time ; and so in other cases. A *third* thing which man may know of himself is, that when he passes into the other life, he

leaves many things behind, which have no place there, such as cares for food, for clothing, for a dwelling-place, and also for gaining money and wealth, as well as for being exalted to high stations, which things are so much thought of by man in the life of the body, but in the other life are succeeded by others that are not of this earthly kingdom. Therefore a *fourth* thing man can know — that he who in 5 the world has thought solely of such worldly things, so that he has been wholly occupied by them, and has acquired enjoyment of life in them alone, is not fitted to be among those whose enjoyment is to think upon heavenly things, that is, upon what is of heaven. From this follows also a 6 *fifth* thing — that when those externals which are of the body and the world are taken away, the man is then such as he has been within ; that is, he so thinks and wills. If his thoughts within have been deceits, artifices, aspiration for high stations, for gains, and for fame thereby, if they have been hatred and revenge and the like, it may be seen that he would still think such things, and thus the things which belong to hell, however he might for the sake of those ends have concealed his thoughts before men, and appeared outwardly to be worthy, and induced others to believe that he had not such things at heart. That those outward forms, or pretences of worthiness, are also taken away in the other life, may likewise be known from this, that outward things are put off with the body, and are no longer of any use. From this every one may conclude for himself what kind of a man he will then appear to the angels. A *sixth* thing which may also be known is, that 7 heaven, or the Lord through heaven, is continually operating and flowing in with good and truth ; and that if there is not then in men, in their interior man, which lives after the death of the body, some recipient of good and truth, as a ground or plane, the good and truth that flow in cannot be received ; and for this reason man while living in the body ought to be solicitous to procure such a plane

interiorly in himself. This cannot be procured except by thinking good toward the neighbor; and willing good to him, and therefore doing good to him, and thus acquiring enjoyment of life in such things. This plane is acquired by charity toward the neighbor, that is, by mutual love; and is what is called conscience. Into this plane can good and truth from the Lord flow, and be received therein; but not where there is no charity, and consequently no conscience; for there the good and truth that flow in pass 8 through, and are turned into evil and falsity. A *seventh* thing which man can know of himself is, that love to God and love toward the neighbor are what make man to be man, distinct from the brute animals; and that they constitute heavenly life, or heaven, while their opposites constitute infernal life, or hell. But the reason that man does not know these things is that he does not wish to know them, since he lives an opposite life, and also that he does not believe in a life after death; and further he has taken up principles of faith, but none of charity, and hence believes according to the doctrinal teachings of many, that if there is a life after death, he can be saved by faith, howsoever he has lived, even if his faith is received in his dying hour.

3958. Verses 19, 20. *And Leah conceived again, and bare a sixth son to Jacob. And Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons; and she called his name Zebulun.* "And Leah conceived again, and bare a sixth son to Jacob" signifies reception and acknowledgment. "And Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons" signifies in the supreme sense the Divine Itself of the Lord and His Divine Human, in the internal sense the heavenly marriage, and in the external sense marriage love; "and she called his name Zebulun" signifies quality.

3959. *And Leah conceived again, and bare a sixth son*

to *Jacob*. That this signifies reception and acknowledgment, namely, of truth, is evident from the signification of conceiving, as receiving, and of bringing forth, as acknowledging (see n. 3955) ; and from the signification of a son, as truth (n. 489, 491, 533, 1147, 2623, 3373).

3960. *And Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons.* That this signifies in the supreme sense the Divine Itself of the Lord and His Divine Human, in the internal sense the heavenly marriage, and in the external sense marriage love, is evident from the signification of dwelling with, and also from the rest of the words which Leah then spoke. The reason that dwelling with, or cohabitation, is in the supreme sense the Divine Itself of the Lord and His Divine Human, is that the Divine Itself, which is called the Father, is in the Divine Human, which is called the Son of God, mutually and reciprocally, according to the words of the Lord Himself in John: *Jesus saith . . . Philip, he that hath seen Me, hath seen the Father. . . . Believe Me, that I am in the Father, and the Father in Me* (xiv. 9-11; x. 38). That this union is the Divine marriage itself, may be seen above (n. 3211, 3952). Yet the union is not cohabitation, but is expressed by cohabitation in the sense of the letter; for things which are one are presented as two in the sense of the letter, as the Father and the Son, and even as three, as the Father, the Son, and the Holy Spirit, and this for many reasons, of which by the Divine mercy of the Lord elsewhere. That ² dwelling together, or cohabitation, in the internal sense is the heavenly marriage, is from the same cause; for this marriage exists from the Divine marriage, which is the union of the Father and the Son, or of the Divine Itself of the Lord with His Divine Human. The heavenly marriage is what is called the Lord's kingdom, and also heaven; and this because it exists from the Divine marriage, which is the Lord. This then is what is signified in the internal

sense by cohabitation, and thus also heaven is called the habitation of God—as in Isaiah: *Look down from the heavens, and behold from the habitation of Thy holiness, and of Thy glory; where is Thy zeal and Thy mighty acts? the yearning of Thy bowels, and Thy compassions toward me, have restrained themselves* (lxiii. 15). The habitation of holiness stands for the celestial kingdom, and the habitation of glory for the spiritual kingdom. Habitation in this passage is from the same word from which dwelling together and Zebulun are derived in the passage under consideration. The reason that dwelling together or cohabitation in the external sense is marriage love, is that all genuine marriage love exists from no other source than from the heavenly marriage, which is that of good and truth; and this from the Divine marriage, which is the Lord as to His Divine Itself and His Divine Human—see what has been said before on these subjects, as that the heavenly marriage is from the Divine good which is in the Lord and the Divine truth which is from Him (n. 2508, 2618, 2803, 3132); that from it is marriage love (n. 2728, 2729); that they who are in genuine marriage love dwell together in the inmosts of their life (n. 2732), and thus in the love of good and truth, for these are the inmosts of their life; that marriage love is the fundamental love of all the loves (see n. 2737–2739); that there is a marriage of good and truth in heaven, in the church, in every one in it, and in everything in nature (n. 718, 747, 917, 1432, 2173, 2516, 2712, 2758); that this marriage is in everything in the Word (n. 683, 793, 801, 2516, 2712), and that thus in the supreme sense the Lord Himself is therein; that by Jesus Christ the Divine marriage is signified (n. 3004). These are the things signified not only by dwelling together, or by the words, “now will my husband dwell with me,” but also by those that precede, “God hath endowed me with a good dowry”; by the former, however, the truth of good is signified, and by the latter the good of truth, both together

making the heavenly marriage. And as this is the conclusion, it is said, "because I have borne him six sons"; for six here signify the same as twelve, namely, all things of faith and love, the half of a number and its double having the same signification in the Word, when the subject is the same.

3961. *And she called his name Zebulun.* That this signifies its quality is evident from the signification of calling a name, as denoting quality, explained above. He was named Zebulun from dwelling together, and hence the name involves what has been said above about dwelling together (n. 3960), and at the same time what is signified by the rest of Leah's words.

3962. Verse 21. *And afterward she bare a daughter, and called her name Dinah.* "And afterward she bare a daughter" signifies affection for all [these truths], and also the church of faith in which there is good; "and called her name Dinah" signifies its quality.

3963. *And afterward she bare a daughter.* That this signifies affection for all [these truths], and also the church of faith in which there is good, is evident from the signification of a daughter, as affection, and also the church (see n. 2362); but affection for what thing, and what kind of church, is manifest from what is added—as the celestial church when Zion is added, which is called the daughter of Zion, and the spiritual church when Jerusalem is added, which is called the daughter of Jerusalem, and so in other cases. Here, where nothing is added, the church of faith in which there is good is signified by daughter; for the general truths of faith have been described hitherto, in which there is good, and their reception and acknowledgment, these truths being signified by the ten sons of Jacob; and as immediately after them a daughter is said to have been born, it is manifest from the series that this means the church in which all those truths are. Whether we speak 2
of the church of faith in which there is good, or the spir-

itual church, it is the same ; as also if we speak of affection for all, that is, for all these general truths ; for the church exists from affection for truth in which there is good, and affection for good from which is truth ; but not from affection for truth in which there is not good, nor from affection for good from which is no truth. They who say that they are of the church, and who are in affection for truth, and not in the good of truth, that is, do not live according to truths, are much deceived. They are outside of the church, though within its connection ; for they are in affection for evil, with which truth cannot be conjoined. Their affection for truth is not from the Lord, but from themselves ; for they have regard to themselves, that by the knowledges of truth they may gain fame, and thereby honors and wealth ; but they have no regard to the church, nor to the Lord's kingdom, and still less to the Lord. But they who are in affection for good from which there is no truth, are not of the church, though within its connection ; for they are in natural and not spiritual good, and suffer themselves to be led into every kind of evil and falsity, provided the appearance of good be induced upon the evil, and the appearance of truth upon the falsity (see n. 3470, 3471, 3518).

3964. *And called her name Dinah.* That this signifies its quality, is evident from the signification of a name and of calling a name, as quality — of which above. The quality which Dinah represents and signifies is all that which is of the church of faith in which there is good, as described just above. This is also manifest from the derivation of her name, for in the original language Dinah signifies judgment. That judgment in the Word is predicated of the truth of faith, may be seen above (n. 2235) ; and that judging in the internal sense is the holy of faith, and in the external sense good of life (n. 3921). These are things of the church.

3965. Verses 22–24. *And God remembered Rachel, and*

God hearkened to her, and opened her womb. And she conceived, and bare a son, and said, God hath gathered up my reproach. And she called his name, Joseph, saying, Jehovah add to me another son. “And God remembered Rachel, and God hearkened to her” signifies foresight and providence; “and opened her womb” signifies ability for receiving and acknowledging. “And she conceived, and bare a son” signifies reception and acknowledgment; “and said, God hath gathered up my reproach. And she called his name Joseph, saying, Jehovah add to me another son” signifies in the supreme sense the Lord as to the Divine spiritual, in the internal sense the spiritual kingdom, or the good of faith, and in the external sense salvation, as also fructification and multiplication.

3966. *And God remembered Rachel, and God hearkened to her.* That this signifies foresight and providence, is evident from the signification of remembering, when as here predicated of God, as foresight, for remembering is seeing to any one, and that seeing in the highest sense is foresight may be seen above (n. 3863); and from the signification of hearkening to any one, when predicated of God, as providence (n. 3869).

3967. *And opened her womb.* That this signifies ability for receiving and acknowledging, is evident from the signification of opening the womb, as giving ability for conceiving and bringing forth, and thus in the internal sense ability for receiving and acknowledging, namely, the goods of truth and the truths of good. That conceiving and bringing forth mean reception and acknowledgment, has been repeatedly shown above.

3968. *And she conceived, and bare a son.* That this signifies reception and acknowledgment, may be seen above (n. 3919, 3925, 3955, 3959).

3969. *And said, God hath gathered up my reproach. And she called his name Joseph, saying, Jehovah add to me another son.* That this signifies in the supreme sense the

Lord as to the Divine spiritual, in the internal sense the spiritual kingdom, or the good of faith, and in the external sense salvation, as also fructification and multiplication, is evident from the representation of Joseph in the Word — to be explained in what follows — and from the signification of, God hath gathered up my reproach, as also of, Jehovah add to me another son ; for he was named Joseph from gathering up and adding. God hath gathered up my reproach, signifies that Rachel was now no longer barren, and thus was not dead, as she said of herself to Jacob (verse 1 of this chapter, n. 3908). For by Rachel is represented affection for interior truth, or the interior man as to truth (n. 3758, 3782, 3793, 3819). The interior man is as it were dead as to truth and good, if the exterior or natural man does not correspond to it as to goods and truths (see 2 n. 3493, 3620, 3623). They must be conjoined to each other, so as to be not two, but together one man. This conjunction cannot exist before the natural or external man has been prepared, that is, before it has received and acknowledged the general truths which are signified by the ten sons of Jacob by Leah and the maidservants, and before the good of the natural man has been conjoined with the truths therein, which conjunction is signified by the last son of Jacob by Leah, namely, by Zebulun, who was so called from dwelling together (n. 3960, 3961). After this conjunction has been effected, the interior man and the exterior then enter into the heavenly marriage, spoken of above (n. 3952). The reason that they do not enter before, is most hidden ; for it is the good of the interior man which then conjoins itself with the good of the exterior, and by means of this with the truth therein ; and likewise the good of the interior man by means of affection for the truth therein, conjoins itself with the good of the exterior man, and also with the truth therein, and thus immediately and mediately — of which immediate and mediate conjunction see above (n. 3314, 3573, 3616). As the interior man

is then first conjoined with the exterior, and as before this conjunction has been effected the interior man is as it were none, and thus as it were dead—as stated above—it is therefore said, God hath gathered up my reproach. This now is what is signified by the reproach which God is said to have gathered up, that is, to have taken away, or from which He is said to have delivered her. But by the words 3 which follow, namely, Jehovah add to me another son, from which Joseph was named, another arcanum is signified, which is this. By Joseph the Lord's spiritual kingdom is represented, and thus the spiritual man; for that kingdom is in every spiritual man. There are two things which constitute the spiritual man, namely, charity and faith, or what is the same, good and truth. Charity from which is faith, or good from which is truth, is what is represented by Joseph; and faith in which is charity, or truth in which is good, is what is signified by another son and is represented by Benjamin—of whom in Genesis xxxv. 16-18. Thus Joseph is the celestial spiritual man, and Benjamin the spiritual celestial. What is the difference between them may be evident from what has been very frequently said before about good from which is truth, and about truth in which is good. This now is what is signified by Rachel's other words, Jehovah add to me another son. But these arcana cannot be seen except by those who are in the charity of faith; for they are as to their interiors in the light of heaven, in which light there is also intelligence. But they cannot be seen by those who are only in the light of the world, for in this light there is not intelligence, except so far as the light of heaven is in it. To angels, who are in the light of heaven, these are among most common things. From these 4 statements it may now be evident that by these words, God hath gathered up my reproach, and, Jehovah add to me another son, in the supreme sense is signified the Lord as to the Divine spiritual, and in the internal sense the Lord's spiritual kingdom, or the good of faith; for this is the

spiritual in that kingdom. But that in the external sense by these words is signified salvation, as also fructification and multiplication, is because this is a consequence (see n. 3971). But what the Lord's spiritual kingdom is, may be evident from what has been many times said and shown before respecting that kingdom, namely, that it consists of those who are in charity and thereby in faith. This kingdom is distinguished from the Lord's celestial kingdom, in which are they who are in love to the Lord, and thereby in charity. These constitute the third or inmost heaven, but
 5 the spiritual the second or interior heaven. The reason of its being first said God — God hath gathered up my reproach — and then Jehovah — Jehovah add to me another son — is that the former has regard to the ascent from truth to good, but the latter to the descent from good to truth. The spiritual man is in the good of faith, that is, in good from which there is truth; but before he becomes spiritual he is in the truth of faith, that is, in truth in which there is good; for the name God is used when the subject is truth, but Jehovah when the subject is good (n. 2586,
 6 2807, 2822, 3921). That by Joseph is represented the Lord's spiritual kingdom, or the spiritual man, and thus the good of faith, may also be evident from the passages in the Word where he is named — as in the prophecy of Jacob, then Israel: *Joseph is the son of a fruitful one, the son of a fruitful one by a fountain, his daughters go up upon the wall. And the archers shall sorely grieve him and shall shoot at him, and shall hate him; and he shall abide in the strength of his bow, and the arms of his hands shall be made strong, by the hands of the Mighty One of Jacob; from thence is the Shepherd, the Stone of Israel; by the God of thy father, and He shall help thee, and with Shaddai, and He shall bless thee, with blessings of heaven from above, with blessings of the deep that lieth beneath, blessings of the breasts and of the womb. The blessings of thy father shall prevail over the blessings of my progenitors even to the de-*

sire of the everlasting hills, they shall be upon the head of Joseph, and upon the crown of the head of the Nazarite of his brethren (Gen. xlix. 22-26). In these prophetic words in the supreme sense is contained a description of the Lord's Divine spiritual, and in the internal sense, of His spiritual kingdom. What each particular involves will be told, by the Divine mercy of the Lord, in the explanation of that chapter. So in the prophecy of Moses: *To Joseph he said, 7 Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep that lieth beneath; and for the precious things of the fruits of the sun, and for the precious things of the produce of the months; and for the first-fruits of the mountains of the east, and for the precious things of the everlasting hills; and for the precious things of the earth and the fulness thereof; and the good will of him that dwelt in the bush; they shall come upon the head of Joseph, and upon the crown of the head of the Nazarite of his brethren* (Deut. xxxiii. 13-17). Because 8 by Israel is represented the Lord's spiritual church (see n. 3305, 3654), Jacob, then Israel, before his death said to Joseph: *Thy two sons, who were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon. . . . The angel who hath redeemed me from all evil bless the lads, that my name may be named upon them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the land* (Gen. xlviii. 5, 16). For there are two things that constitute the spiritual church, the intellectual and the voluntary, of which the intellectual is represented by Ephraim, and the voluntary by Manasseh. From this it is manifest why Joseph's two sons were adopted by Jacob, then Israel, and acknowledged as his own. Ephraim is also named very often in the Word, especially the prophetic, and by him is there signified the intellectual of truth and good, which is of the spiritual church. In Ezekiel: *Jehovah said, Son of man, take thee 9*

one stick, and write upon it, *For Judah and for the children of Israel his companions; and take another stick, and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions; and join them for thee one to another, into one stick, that they both may become one in thy* hand. . . . Thus said the Lord Jehovih, Behold,† I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his companions, and I will put them with the stick of Judah, and make them one stick, and they shall be one in My hand. . . . And I will make them one nation in the land, in the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, and they shall no more be divided into two kingdoms again* (xxxvii. 16, 17, 19, 22). The Lord's celestial and spiritual kingdoms are here treated of. The celestial kingdom is Judah (n. 3654, 3881, 3921 at the end), the spiritual kingdom is Joseph; and it is said that these kingdoms shall not be two, but one. They were also made into one by the
 10 coming of the Lord into the world. That the spiritual were saved by the Lord's coming, may be seen above (n. 2661, 2716, 2833, 2834). They are those of whom the Lord speaks in John: *And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock, and one Shepherd* (x. 16). This is what is signified by the two sticks of Judah and Joseph, which shall be joined together into one, and shall be one in the Lord's hand. For the celestial constitute the third heaven, which is the inmost; but the spiritual the second heaven, which is the interior; and they are there one, because one flows into the other, that is, the celestial into the spiritual, the spiritual kingdom being as a plane to the celestial, and thus they are co-established. For the Divine celestial in the third or inmost heaven is love to the Lord, and the celestial spiritual there is charity. This charity is principal in the second or interior heaven, where

* Latin, *mea*. † Latin, *Ego, ecce Ego*.

the spiritual are. From this it is manifest what is the nature of the influx, and also of the co-establishment by means of the influx. Wood signifies good, as well the good of love to the Lord, as the good of charity toward the neighbor (n. 2784, 2812, 3720). For this reason it was commanded that Judah and Joseph should be written upon sticks of wood, which should become one. So in Zechariah: *I will strengthen the house of Judah, and I will save the house of Joseph, and I will cause them to dwell, for I have mercy upon them; and they shall be as though I had not left them; for I Jehovah am their God, and I will answer them* (x. 6). Here again the subject is the two kingdoms, the celestial and the spiritual—the celestial being Judah, and the spiritual Joseph—and the salvation of the spiritual. In Amos: *Thus said Jehovah unto the house of Israel, Seek ye Me, and ye shall live. . . . Seek Jehovah, and ye shall live, lest He break out like fire in the house of Joseph, and it devour, and there be none to quench it. Hate the evil, and love the good, and establish judgment in the gate; it may be that Jehovah God Zebaoth will be gracious unto the remnant of Joseph* (v. 4, 6, 15)—where also the spiritual are signified by Joseph; the house of Israel is the spiritual church (n. 3305, 3654); Joseph is the good of that church, and it is therefore said, Jehovah said unto the house of Israel, Seek ye Me, and ye shall live, lest He break out like fire in the house of Joseph. In David: *Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest upon the cherubim, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up Thy might, and come to save us* (Ps. lxxx. 1-3). Here also in like manner Joseph is the spiritual man, Ephraim, Benjamin, and Manasseh are the three constituents of that church. Again: *Lift up the psalm, and the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the festival, on the day of our feast. For it is a statute for Israel, an ordinance of the God of Jacob. He appointed*

it in Joseph for a testimony, when he went out against the land of Egypt: I heard a language that I knew not (Ps. lxxxi. 2-5). That Joseph is here the spiritual church, or the spiritual man, is manifest from every word and expression; for in the Word there are words which express spiritual things, and others which express celestial things, and this with uniformity throughout. In this passage are words which express spiritual things, as the psalm, the timbrel, the harp with the psaltery, blowing the trumpet in the new moon, in the festival on the day of our feast. From this also it is manifest that the subject is the spiritual church,

15 which is Joseph. In Ezekiel: *Thus said the Lord Jehovih, This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel; the lines shall be to Joseph* (xlvii. 13) — where the subject is the Lord's spiritual kingdom, and it is therefore said, the lines shall be to Joseph. The Lord's Divine spiritual is what is also called His royalty; for the Lord's royalty is His Divine truth, and His priesthood is His Divine good (n. 2015, 3009, 3670). The Lord's royalty itself is what is represented by Joseph, in his being made king in the land of Egypt, which representation by the Divine mercy of the Lord will be treated

16 of in its place. As regards the Lord's Divine spiritual, or the Divine truth, which in the supreme sense is represented by Joseph, it is not in the Lord, but from the Lord; for the Lord is nothing but Divine good, and from Divine good Divine truth proceeds. This is by comparison as the sun and its light, which light is not in the sun, but proceeds from it; or as a fire, the light of which is not in the fire, but proceeds from the fire. The Divine good itself is also compared in the Word to the sun, and to fire, and is likewise called the sun and fire. The Lord's celestial kingdom lives from the good which proceeds from the Lord, but His spiritual kingdom from the truth therefrom; and therefore the Lord in the other life appears to the celestial as a sun, but to the spiritual as a moon (n. 1053, 1521, 1529-1531,

3636, 3643). Both heat and light proceed from the sun, the heat being by comparison the good of love, which is also called celestial and spiritual heat, and the light the truth therefrom, which is also called spiritual light (n. 3636, 3643). But within the celestial heat and spiritual light which proceed from the Lord as a sun in the other life, there is the good of love and the truth of faith, and thus wisdom and intelligence (n. 1521-1523, 1542, 1619-1632, 2776, 3138, 3190, 3195, 3222, 3223, 3339, 3485, 3636, 3643, 3862) ; for all which proceeds from the Lord is living. It may be evident from this what the Divine spiritual is, ¹⁷ and whence the spiritual kingdom is, and the celestial kingdom ; and that the spiritual kingdom is the good of faith, that is, charity, which flows in from the Lord immediately, and also mediately through the celestial kingdom. The Divine spiritual which proceeds from the Lord is called in the Word the spirit of truth, and is the holy truth ; and is not of any spirit, but is of the Lord through a spirit sent by the Lord — as may be evident from the words of the Lord Himself in John : *When He, the Spirit of Truth, shall come, He will guide you into all the truth ; for He shall not speak from Himself ; but what things soever He shall hear, He shall speak ; and He shall declare unto you the things that are to come. He shall glorify Me : for He shall take of Mine, and shall declare it unto you* (xvi. 13, 14).

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3970. Verse 25, 26. *And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, and I will go to my place, and to my land. Give me my women, and my sons, for whom I have served thee, and I will go ; for thou knowest my service, wherewith I have served thee.* “And it came to pass, when Rachel had borne Joseph” signifies acknowledgment of the spiritual represented by Joseph ; “that Jacob said unto Laban” signifies

the good of natural truth to collateral good from a Divine origin, by means of which there is conjunction of the interiors ; “ Send me away, and I will go to my place, and to my land ” signifies that there was then a desire of the natural represented by Jacob, for a state of conjunction with the Divine of the rational. “ Give me my women ” signifies that affections for truth belonged to this [the natural] ; “ and my sons ” signifies that so did the truths therefrom ; “ for whom I have served thee ” signifies from His own power ; “ and I will go ” signifies conjunction with the Divine rational ; “ for thou knowest my service, wherewith I have served thee ” signifies labor and study from His own power.

3971. *And it came to pass, when Rachel had borne Joseph.* That this signifies acknowledgment of the spiritual represented by Joseph, is evident from the signification of bearing, as acknowledging (see n. 3905, 3911, 3915, 3919) ; from the representation of Rachel, as affection for interior truth (n. 3758, 3782, 3793, 3819 ;) and from the representation of Joseph, as the spiritual kingdom, thus the spiritual man (n. 3969), and consequently the spiritual ; for the spiritual, because it is from the Lord, is what makes the spiritual man, and also the spiritual kingdom. In what is related of Jacob’s sons from the maidservants and Leah, the reception and acknowledgment of general truths has been treated of, and at length their conjunction with the interior man, and thus man’s regeneration even till he is made spiritual, Joseph standing for the spiritual man. In what now immediately follows, the fructification and multiplication of truth and good are treated of, which are signified by the flock which Jacob procured to himself by means of the flock of Laban ; for after the conjunction has been effected of the interior man with the external, or of the spiritual man with the natural, there takes place a fructification of good and a multiplication of truth, that conjunction being the heavenly marriage in man, and fructification

and multiplication proceeding from this marriage. From this also it is, that fructification and multiplication are signified by Joseph in the external sense (n. 3965, 3969). Fructification is said of good, and multiplication of truth (n. 43, 55, 913, 983, 2846, 2847).

3972. *That Jacob said unto Laban.* That this signifies the good of natural truth to collateral good from a Divine origin, by which there is conjunction of the interiors, is evident from the representation of Jacob, as the good of natural truth (see n. 3659, 3669, 3677, 3775, 3829) ; and from the representation of Laban, as collateral good from a Divine origin (n. 3612, 3665, 3778). That conjunction of the interiors is effected by that good, has been explained several times before (n. 3665, 3690, and elsewhere). This good is signified by the flock of Laban, by which Jacob procured for himself his own flock — as will be shown in what follows.

3973. *Send me away, and I will go to my place, and to my land.* That this signifies that there was then a desire of the natural represented by Jacob, for a state of conjunction with the Divine of the rational, is evident from the representation of Jacob, who speaks these words, as the good of natural truth — see just above (n. 3972) ; from the signification of place, as state (n. 2625, 2837, 3356, 3387) ; and from the signification of land here, as the Divine of the rational ; for by my land is meant his father Isaac and his mother Rebekah, as it was to them he wished to be sent and to go. That Isaac is the Divine rational as to good, may be seen above (n. 2083, 2630, 3012, 3194, 3210) ; and also that Rebekah is Divine truth conjoined to Divine good of the rational (n. 3012, 3013, 3077). That desire for conjunction is meant, is manifest from the affection contained in the words.

3974. *Give me my women.* That this signifies that affection for truth belonged to this [the natural], and that *and my sons* signifies that so did the truths therefrom, is

evident from the signification of women, or wives, as affections for truth; his wife Leah affection for external truth, and Rachel affection for interior truth — of which very often above; and from the signification of sons, as the truths therefrom, since by sons are signified truths (n. 489, 491, 533, 1147, 2623, 3373), and by the sons that were born from the women, truths born of affections. It was a statute among the ancients that the women who were given to servants should be the master's with whom they served, and also the sons born of them — as may be evident in Moses: *If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. . . . If his master give him a wife, and she shall bear him sons or daughters, the wife and her children shall be her master's, and he shall go out with his body* (Exod. xxi. 2, 4). . . . As this was a statute also in the Ancient Church, and was thus known to Laban, he therefore claimed to himself both the women and the children of Jacob, as is manifest in the following chapter: *Laban said unto Jacob, the daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest, it is mine* (xxx. 43); and because Jacob knew this, he said to Laban, Give me my women and my sons. But by that statute, declared by Moses in the place cited, was represented the right of the internal or rational man over the goods and truths of the external or natural man, which it has procured to itself; for by a manservant was represented truth of the natural, such as it is in the beginning, before genuine truths are introduced. The truth acquired in the beginning is not truth, but appears as truth, and still serves as means for introducing genuine truths and goods — as shown before. When therefore goods and truths have been introduced by it, or by its service, it is then dismissed, and the genuine goods and truths thus procured are retained. It was for the sake of this representation that this law about 2 servants was established. But as regards Jacob, he was not

a boughten servant, but was from a more illustrious family than was Laban. He bought for himself by his own service Laban's daughters, and thus also the sons born of them, for he had them as his wages. Laban's thought in regard to them was not therefore in accordance with the truth. And besides, by a Hebrew servant was signified truth which serves for introducing genuine goods and truths, and by his wife affection for natural good. With Jacob it was otherwise. By him is represented the good of natural truth, and by his women affections for truth. Neither is that represented by Laban which is represented by the master in the law cited respecting a Hebrew servant, namely, the rational, but collateral good (see n. 3612, 3665, 3778) ; which is such that it is not genuine good, but appearing as genuine, and serviceable for introducing truths (n. 3665, 3690), which thus were Jacob's. These things which have 3 now been brought forward, are of such a nature indeed that they fall into the comprehension of extremely few ; because very few know what the truth and good of the natural are, and that they are distinct from the truth and good of the rational. Still less is it known that goods and truths not genuine, and yet appearing as genuine, may serve for introducing genuine goods and truths, especially in the beginning of regeneration. But still, as these are the things which are contained in the internal sense of these words, and in the internal sense also of those that follow respecting Laban's flock, from which Jacob procured a flock for himself, they are not to be passed over in silence. There may be some who will comprehend them. They who are in the desire of knowing such things, that is, who are in affection for spiritual good and truth, are enlightened in regard to them.

3975. *For whom I have served thee.* That this signifies from His own power, is evident from the signification of serving, as labor and study (n. 3824, 3846), which when predicated of the Lord, means His own power ; for from

His own power the Lord procured Divine goods and Divine truths to Himself, and made His Human Divine (see n. 1616, 1749, 1755, 1921, 2025, 2026, 2083, 2500, 2523, 2632, 2816, 3382).

3976. *And I will go.* That this signifies conjunction with the Divine rational, is evident from the signification of going, that is, to his place and to his land (n. 3973); by which is signified desire for conjunction with the Divine of the rational.

3977. *For thou knowest my service, wherewith I have served thee.* That this signifies labor and study from His own power, may be evident from what has been said and adduced just above (n. 3975), and thus without further explanation. What further these things involve, is manifest from what has been said above (n. 3974), as also from what follows.

3978. Verses 27-30. *And Laban said unto him, If now I have found favor in thine eyes, I have proved that Jehovah hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle hath been with me. For it was little which thou hadst before me, and it hath burst forth into a multitude, and Jehovah hath blessed thee at my foot; and now when shall I also do for mine own house?* "And Laban said unto him" signifies perception from the good which is signified by Laban; "If now I have found favor in thine eyes" signifies strong inclination; "I have proved that Jehovah hath blessed me for thy sake" signifies from the Divine, for the sake of the good of the natural, which was to be served. "And he said, Appoint me thy wages, and I will give it" signifies that it would of itself give what was wished. "And he said unto him, Thou knowest how I have served thee" signifies that it knew its disposition and its power; "and how thy cattle hath been with me" signifies that this also was from the Divine. "For it was little which thou hadst before me" signifies that its

good was barren before it was conjoined; “and it hath burst forth into a multitude” signifies fruitfulness thereafter; “and Jehovah hath blessed thee at my foot” signifies that it was from the Divine which the natural had; “and now when shall I also do for mine own house?” signifies that now its own good shall be made fruitful therefrom.

3979. *And Laban said unto him.* That this signifies perception from the good which is signified by Laban, is evident from the signification of saying, as perception (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Laban, as collateral good from the Divine (n. 3612, 3665, 3778). That it is perception from that good, which is signified by Laban said unto him, is because by persons in the Word are signified, not persons, but things — in the supreme sense Divine things that are in the Lord, and in the internal sense such things in man as are treated of; and so by two persons two things in the same individual.

3980. *If now I have found favor in thine eyes.* That this signifies strong inclination, is evident from the signification of finding favor in the eyes of any one, as strong inclination. Strong inclination is predicated of the good which is signified by Laban, when it wishes to be present. He who reflects, or is able to reflect, upon the affections for good and truth in himself, and also upon their enjoyment and pleasure, will notice the strong inclination for one over another; but without reflection these and such like things do not appear.

3981. *I have proved that Jehovah hath blessed me for thy sake.* That this signifies that it was from the Divine, for the sake of the good of the natural, which was to be served, is evident from the signification of proving that Jehovah hath blessed, as knowing for certain that it is from the Divine. That it was for the sake of the good of the natural, which was to be served, is signified by “for thy sake”; for Jacob is the good of natural truth (n. 3659, 3669, 3677,

3775, 3829), and Laban is the collateral good which serves, as has been often shown above, and may be seen also below (n. 3982, 3986).

3982. *And he said, Appoint me thy wages, and I will give it.* That this signifies that it would of itself give what was wished, may be evident without explanation. What has been said thus far is such as cannot be explained clearly to the understanding, not only because the mind cannot be turned in a moment away from the historical facts about Laban and Jacob, to the spiritual things which are treated of in the internal sense — for the historical meaning always adheres and fills the idea, and yet must be as nothing in order that what is not historical may be comprehended in series — but also because a clear notion must be had of the goods which are represented by both Laban and Jacob, and that the good represented by Laban is such as to be only a serviceable good, that is, for introducing genuine goods and truths, and when it has performed this useful service is then relinquished. The quality of that good has been already described. It is like what is immature in unripe fruits, by means of which the juice is introduced; and when it has served this purpose, it is afterward absorbed and the fruit ripens by means of other fibres, and at length by those of
 2 the genuine juice. It is known that a man learns many things in infancy and childhood for the sole use that by them as means he may learn those that are more useful, and successively by these such as are still more useful, till at length he learns those of eternal life; and when he learns these, the former are nearly obliterated. In like manner when a man is being born anew by the Lord, he is led by various affections for good and truth, which are not affections for genuine good and truth, but only useful for apprehending them, and then for being imbued with them; and when he is imbued with these, the former are then given to oblivion and left behind, because they had served only as means. So also it is with the collateral good which is sig-

nified by Laban, in respect to the good of truth which is signified by Jacob, as also by the flock of each — of which in the following pages. These are the arcana which are 3 contained in these words and in those that follow, but which are presented historically in order that the Word may be read with delight, even by children and by simple-minded persons, to the end that when they are in holy enjoyment from the historical sense, the angels who are with them may be in the holiness of the internal sense, this internal sense being adapted to the intelligence of angels, while the external sense is adapted to that of men. By this means there is consociation of man with angels; of which man knows nothing at all, but only perceives a kind of enjoyment from it, in which is something holy.

3983. *And he said unto him, Thou knowest how I have served thee.* That this signifies that it knew its disposition and its power, may be evident from the series of things in the internal sense. That to know one's quality is to know his disposition, is manifest. And that knowing one's quality in his service, or "how I have served," is knowing his power, may be evident from the signification of serving here, as own power (see n. 3975, 3977); for by Jacob is represented the Lord's Divine natural as to the good of truth, which has power. From this it follows that by *how thy cattle* hath been with me*, is signified that the increase also was from the Divine.

3984. *For it was little which thou hadst before me.* That this signifies that its good was barren before it was conjoined, may also be evident from the series in the internal sense. For the quality of the good represented by Laban, before it was conjoined with the good of truth, which is Jacob, is described, as having been of little use, that is, barren. But how it is with these things, will be manifest from what now follows.

**Acquisitio.* The Hebrew *mikneh* means what is acquired, but is limited to cattle. *Cattle* — from *capital*, accumulated gains, but limited to live-stock — means nearly the same.

3985. *And it hath burst forth into a multitude.* That this signifies fruitfulness thereafter, is evident from the signification of bursting forth into a multitude, as fruitfulness, that is, after it was conjoined.

3986. *And Jehovah hath blessed thee at my foot.* That this signifies that it was from the Divine which the natural had, is evident from the signification of Jehovah's blessing, as gifting with good (see n. 3406), and this is conjunction (see n. 3504, 3514, 3530, 3565, 3584); and thus Jehovah's blessing is His gifting with Divine good by conjunction, here with the good of the natural, which is represented by Jacob. It is the natural which is signified by the foot. That the foot is the natural may be seen above (n. 2162, 3147, 3761), and will be further made evident from the correspondence of the Greatest Man with everything in man, as shown at the end of the chapters. From this it is manifest that by "Jehovah hath blessed thee at my foot,"
 2 is signified from the Divine which the natural had. The arcanum which lies stored up in these words and in those which just precede, is known to few, if any, and is therefore to be revealed. The goods which are in men, as well within the church as without the church, are altogether various, so various that the good of one man is not wholly like the good of another. The varieties exist from the truths with which the goods are conjoined; for every good has its quality from truths, and the truths have their essential from goods. Varieties exist also from the affections of every one's love, which are enrooted in man and appropriated by his life. Even in the man who is within the church there are few genuine truths, and still fewer in the man who is outside of the church; thus affections for genuine truth
 3 are rare among men. But still they who are in good of life, or who live in love to the Lord and charity toward the neighbor, are saved. That they can be saved is because the Divine of the Lord is in the good of love to God and in the good of charity toward the neighbor; and where the Divine

is within, there all things are disposed into order, that they may be conjoined with genuine goods and genuine truths, which are in the heavens. That it is so, may be evident from the societies that constitute heaven, which are innumerable, all and each of them varying as to their good and truth, but still taken together forming one heaven. They are as the members and organs of the human body, which, though everywhere various, nevertheless constitute one man. For a one formed of many is never constituted of single things which are the same, or altogether similar, but from varying things harmoniously conjoined. Every *one* is composed of various things harmoniously conjoined. It is similar with goods and truths in the spiritual world, which, though various, so that they are not just the same with one as with another, still make one from the Divine by love and charity. For love and charity are spiritual conjunction, and their variety is heavenly harmony, which makes such concord that they are one in the Divine, that is, in the Lord. Moreover, the good of love to God and the good 4 of charity toward the neighbor, however various the truths and the affections for truth, are still receptive of genuine truth and good; for they are, so to say, not hard and resisting, but as it were soft and yielding, suffering themselves to be led by the Lord, and thus to be bent to good, and by good to Him. It is otherwise with those who are in the love of self and the world. They do not suffer themselves to be led and bent by the Lord and to the Lord, but resist with hardness; for they wish to lead themselves, and still more when they are in principles of falsity that are confirmed. As long as they are such, they do not receive the Divine. From these things it may now be evident what is 5 signified in the internal sense by the words which Jacob spoke to Laban; for by Laban is signified such good as is not genuine, because genuine truths have not been implanted in it, but is still such that they can be conjoined to it, and that the Divine can be in it. Such good is found in

young children before they have received genuine truths ; and such is also found among the simple-hearted within the church, who know few truths of faith, but still live in charity ; and such good is found again among the upright gentiles, who are in the holy worship of their gods. By means of such good, genuine truths and goods can be introduced, as may be evident from what has been said about children and the simple-hearted within the church (n. 3690) ; and about upright gentiles outside of the church (n. 2598–2603).

3987. *And now when shall I also do for mine own house ?* That this signifies that now its own good shall be made fruitful therefrom, is evident from the signification of a house, as good (see n. 2233, 2234, 3128, 3652), and here of my house, as the good signified by Jacob. That to do for this house means that the good therefrom is to be made fruitful, is manifest from the subject being the fructification of good and the multiplication of truth ; for by Joseph, the last born, this fructification is signified (n. 3965, 3969, 3971) ; and by the flock which Jacob procured to himself by means of Laban's flock, as now follows, that signification is described. That good is not fructified nor truth multiplied before the conjunction of the external man with the internal is effected, may be evident from this, that it is of the interior man to will good to another, and thence to think good, but of the external man to do good, and thence to teach good. Unless doing good is conjoined with willing good, and teaching good with thinking good, there is no good in the man ; for the evil can will evil and do good, and also think evil and teach good, as may be known to every one. Hypocrites and profane persons are in this study and art more than others, so much so indeed that they can palm themselves off as angels of light, when yet they are devils within. It may be evident from this, that good can be made fruitful with no one, unless doing good is conjoined with willing good, and teaching good with

thinking good—that is, unless the external man is conjoined with the internal.

3988. Verses 31-33. *And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything; if thou wilt do this thing for me, I will return, and feed and keep thy flock. I will pass through all thy flock today, removing from thence every one that is speckled and spotted, and every black one among the lambs, and the spotted and speckled among the goats, and it shall be my wages. And my justice shall answer for me on the morrow, when thou comest upon my wages before thee; every one that is not speckled and spotted among the goats, and black among the lambs, that shall be counted stolen by me.* “And he said, What shall I give thee?” signifies knowing. “And Jacob said” signifies reply; “Thou shalt not give me anything; if thou wilt do this thing for me” signifies that it should be brought on the part of the good which is from truth; “I will return, and feed and keep thy flock” signifies that the good signified by Laban is to be applied to use. “I will pass through all thy flock today” signifies that He perceives all good as to its quality; “removing from thence every one that is speckled and spotted” signifies that all the good which is His, wherewith evil, which is meant by speckled, is mingled, and falsity, which is meant by spotted, is mingled, shall be separated; “and every black one among the lambs” signifies the proprium of innocence, which belongs to the good signified by Laban; “and the spotted and speckled among the goats” signifies that then all the good of truth in which falsity and evil are mingled shall be His; “and it shall be my wages” signifies that it was from Himself. “And my justice shall answer for me” signifies the Divine holiness which He had; “on the morrow” signifies to eternity; “when thou comest upon my wages before thee” signifies what is His own; “every one that is not speckled and spotted among the goats” signifies what is not from the good meant by Laban mingled with evil and

falsity in the goods of truth ; “ and black among the lambs ” signifies the first state of innocence ; “ that shall be counted stolen by me ” signifies that it was not His.

3989. *And he said, What shall I give thee ?* That this signifies knowing, may be evident from its being an entreaty and inquiry in order to know what and how much he wished to have for his wages. *And Jacob said :* that this signifies reply, is evident without explanation.

3990. *Thou shalt not give me anything ; if thou wilt do this thing for me.* That this signifies that it should be brought on the part of the good which is from truth, is evident from the signification of not giving anything, as not being brought by the good which is represented by Laban, but by the good represented by Jacob, which is the good of truth (n. 3669, 3677, 3829). But what was to be brought is described in what follows.

3991. *I will return, and feed and keep thy flock.* That this signifies that the good represented by Laban is to be applied to use, that is, for introducing genuine goods and truths, as shown above, is evident from the signification of a flock, here Laban's, as the good represented by him. To return and feed and keep his flock, is to apply this good to use, as is manifest also from what follows ; for by that flock Jacob procured to himself his own, since it served him as a means, and thus for use.

3992. *I will pass through all thy flock today.* That this signifies that He perceives all good as to its quality, is evident from the signification of a flock, as good (see n. 343, 3518) ; and from the signification of passing through it all, as knowing and perceiving its quality.

3993. *Removing from thence every one that is speckled and spotted.* That this signifies that all the good and truth which is His, wherewith evil meant by speckled, and falsity meant by spotted, is mingled, shall be separated, is evident from the signification of removing, as separating ; and from the signification of a flock, which here is of goats and lambs,

as goods and truths (see n. 1824, 3519). That there are arcana in these and the following verses of this chapter, may be seen from many of the things being such as would not be worthy of mention in the Divine Word, unless there were in them things more arcane than appear in the letter — as that Jacob requested for his wages the speckled and spotted among the goats, and the black among the lambs; that he then placed in the gutters rods of hazel and plane-tree with the bark peeled off to the white before the flocks of Laban when they grew warm, and that as regards the lambs, he set the face of the flock toward the variegated and the black in Laban's flock; and that he thus became rich, not by a good but by an evil art. In these things there does not appear anything Divine, whereas the Word in each and every thing in it, and as to the smallest iota, is Divine. And besides, to know this that Jacob did, profits nothing, not even the least, to salvation; when yet the Word, because it is Divine, contains within it nothing that is not conducive to salvation and eternal life. From ² these, and from similar things in other places, every one may conclude that there is some arcanum here, and that each one of the particulars, though of such a character in the letter, bears things more Divine within. But what they bear within can in no way be made evident to any one, unless from the internal sense — that is, unless he knows how these things are perceived by angels, who are in the spiritual sense when man is in the historic natural sense; and how remote these two senses appear from each other, although most closely conjoined, may be clearly manifest from the particulars already explained and those that follow. The arcanum itself which is contained in this and the following verses of this chapter, may indeed be known in some degree from what has been said before concerning Laban and Jacob, namely, that Laban is such good as may serve for introducing genuine goods and truths, and that Jacob is the good of truth. But as few persons know what the natural

that corresponds to spiritual good is, and fewer what spiritual good is, and that there should be a correspondence between them, and still fewer know that a sort of good that appears as good is the means of introducing genuine goods and truths, the arcana which treat of these things cannot be easily explained to the apprehension ; for they fall into the shade of the understanding, and it is as if one were speaking in a foreign language, and though setting forth in it a matter ever so clearly, yet the hearer does not understand him. But though this is so, the meaning must be told, since what the Word hides away in its internal sense, 3 is to be laid open. In the supreme sense here the subject is the Lord, how He made His natural Divine ; and in a representative sense the natural in man, how the Lord regenerates it, and reduces it to correspondence with the man of his interior, that is, with that which will live after the death of the body, and is then called the man's spirit, which when released from the body takes with it all that belongs to the external man, except the bones and the flesh. Unless the correspondence of the internal man with the external has been effected in time, or in the life of the body, it is not effected afterward. The conjunction of the two by means of regeneration, by the Lord, is here treated of 4 in the internal sense. The general truths which man must receive and acknowledge before he can be regenerated, have been treated of heretofore — being signified by the ten sons of Jacob from Leah and the maidservants — and, after he has received and acknowledged those truths, the conjunction of the external man with the interior, or of the natural with the spiritual, which was signified by Joseph. Now according to order comes the fructification of good and the multiplication of truth, which then first takes place when that conjunction has been effected, and just so far as it is effected. This is what is signified by the flock which Jacob procured to himself by means of the flock of Laban. By flock here is signified good and truth, as many times

elsewhere in the Word; and by the flock of Laban, the good which is represented by Laban, and the nature of which has been told above. The flock of Jacob signifies the genuine good and truth which is procured by means of that represented by Laban. How these genuine goods and truths are procured, is here described. But this cannot be comprehended at all, unless it is known what is signified in the internal sense by speckled, by spotted, by black, and by white, which therefore must now first be explained. Speckled and spotted are from black and white. Black signifies in general evil, and in particular what is man's own, because this is nothing but evil. But dark signifies falsity, and in particular the principles of falsity. White in the internal sense signifies truth, properly the Lord's justice and merit, and hence the Lord's justice and merit in man. This white is called bright, for it shines from light which is from the Lord. But white in the opposite sense signifies man's own justice, or his own merit; for truth without good has such merit within it, since when one does good, not from the good of truth, he always wishes to be recompensed, as he does it for the sake of himself; but when he does truth from good, it is then enlightened by light from the Lord. From this it is manifest what is signified by spotted, namely, truth with which falsity is mingled; and what is signified by speckled, namely, good with which evil is mingled. Actual colors are seen in the other life, so beautiful and splendid that they cannot be described (see n. 1053, 1624); and they are from the variegations of light and shade in white and black. But the light there, though it appears as light before the eyes, is not like the light in the world. The light in heaven has in it intelligence and wisdom, for Divine intelligence and wisdom from the Lord are there presented as light, and also illumine the whole heaven (n. 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3339-3341, 3485, 3636, 3643, 3862). Shade also in the other life, though it appears as

shade, is yet not like shade in the world ; for shade there is absence of light, and is accordingly lack of intelligence and wisdom. Since now white and black exist there from the light in which is intelligence and wisdom, and from the shade which is lack of intelligence and wisdom, it is manifest that by them are signified such things as have been stated above. Consequently, colors, which are modifications of light and shade in whites and blacks, as in their planes, are the variegations thereof which are called colors

7 (n. 1042, 1043, 1053). From these statements it may now be evident that speckled, or marked and distinguished by points of black and white, signifies good with which evil is mingled, and also that spotted signifies truth with which falsity is mingled. These are the things which were taken from the good of Laban to serve for introducing genuine goods and truths. But how these can serve this purpose, is an arcanum which can indeed be presented clearly before those who are in the light of heaven, because in this light, as has been said, there is intelligence ; but not clearly before those who are in the light of the world, unless their light of the world is enlightened by the light of heaven, as with those who are regenerated ; for every regenerate person sees goods and truths in his natural light from the light of heaven, since the light of heaven makes his intellectual

8 sight, and the light of the world his natural sight. But how it is with these things must be told a little more fully. In man there is no pure good, with which evil is not mingled ; nor pure truth, with which falsity is not mingled. For man's voluntary is nothing but evil, out of which there continually flows falsity into his intellectual ; since, as is known, man receives by inheritance the evil successively accumulated by his ancestors, and from this he actually produces evil, and makes it his own, and superadds more evil of himself. But the evils within a man are of various kinds ; there are evils with which goods cannot be mingled, and there are evils with which they can be ; and it is the same with

falsities. Unless this were so, no man could ever be regenerated. The evils and falsities with which goods and truths cannot be mingled, are such as are contrary to love to God and love toward the neighbor, namely, hatred, revenge, cruelties, and from these contempt for others in comparison with one's self, and also the persuasions of falsity therefrom. But the evils and falsities with which goods and truths can be mingled, are those which are not contrary to love to God and love toward the neighbor. For example — if one loves himself above others, and from 9 that love studies to excel others in moral and civil life, in knowledges and doctrinals, and to be exalted to high stations and to wealth above others, and yet acknowledges and adores God, performs kind offices to his neighbor from the heart, and does what is just and right from conscience, the evil of that love of self is one with which good and truth can be mingled ; for it is an evil which belongs to man, and is born hereditarily ; and to take it away from him suddenly, would be to extinguish the fire of his first life. But he who loves himself above others, and from that love despises others in comparison with himself, and hates those who do not honor and as it were adore him, and therefore feels the enjoyment of hatred in revenge and cruelty, the evil of such a love is one with which good and truth cannot be mingled, for they are contraries. To take 10 another example — if any one believes himself to be pure from sins, and thus washed clean, as one who is washed from filth by much water, when he has once performed repentance and has done the imposed penance, or after confession has heard such a declaration from his confessor, or after he has partaken of the holy supper, if he lives a new life, in affection for good and truth, that falsity is one with which good can be mingled. But if he lives a carnal and worldly life, as before, the falsity is then one with which good cannot be mingled. Again — he who believes that a 11 man is saved by believing well, and not by willing well, and

yet wills well and in consequence does well, that falsity is one to which good and truth can be adjoined ; but not so if he does not will well and therefore do well. Also, if one is ignorant that man rises again after death, and hence does not believe in the resurrection, or if he is aware of it, but still doubts, and almost denies it, and yet lives in truth and good, with this falsity also may be mingled good and truth. But if he lives in falsity and evil, truth and good cannot then be mingled with that falsity, because they are contraries ; and the falsity destroys the truth, and the evil destroys the good. Again — pretence and cunning which have good for their end, whether to the neighbor, or to one's country, or to the church, are prudence, and the evils which are mixed up with it may be mingled with good, from and for the sake of the end. But pretence and cunning which have evil for their end, are not prudence, but craft and deceit, with which good can by no means be conjoined ; for deceit, which is an end of evil, induces what is infernal upon each and every thing that is in man, placing evil in the middle and rejecting good to the circumference ; which order is infernal order itself. And so it is in numberless other cases. That there are evils and falsities to which goods and truths can be adjoined, may be evident only from this, that there are so many diverse dogmas and doctrines, many of which are altogether heretical, and yet in each there are those who are saved. And also from this, that the Lord's church exists even among the gentiles, who are out of the church ; and though they are in falsities, still those who live a life of charity are saved (n. 2589-2604) ; which could by no means be the case unless there were evils with which goods, and falsities with which truths can be mingled. For the evils with which goods, and the falsities with which truths can be mingled, are wonderfully disposed into order by the Lord, being not joined together, still less united into one, but adjoined and applied to one another ; and this in such manner that the goods with the

truths are in the middle and as it were in the centre, and by degrees toward the circumferences or peripheries are such evils and falsities. Thus the latter are lighted up by the former, and are variegated like things white and black by light from the middle or the centre. This is heavenly order. These are the things that are signified, in the internal sense, by the speckled and the spotted.

3994. *And every black one among the lambs.* That this signifies the proprium of innocence, which belongs to the good signified by Laban, is evident from the signification of black, as the proprium, or what is one's own, as shown just above (n. 3993) ; and from the signification of a lamb, as innocence — to be shown presently. With the proprium of innocence, which is signified by the black among the lambs, the case is this. In all good, that it may be good, there must be innocence. Charity without innocence is not charity, and still less is it love to the Lord. For this reason innocence is the very essential of love and charity, and accordingly of good. The proprium of innocence is, to know, acknowledge, and believe, not with the mouth but with the heart, that nothing but evil is from one's self, and that all good is from the Lord ; and therefore that one's proprium is nothing but blackness, that is to say, not only his voluntary proprium which is evil, but also his intellectual proprium which is falsity. When man is in this confession and belief from the heart, the Lord flows in with good and truth, and insinuates into him a heavenly proprium, which is white and lustrous. No one can ever be in true humiliation, unless he is in this acknowledgment and belief from the heart ; for he is then in annihilation of himself, and even loathing of himself, and thus in absence from himself ; and in this manner he is then in a state for receiving the Divine of the Lord. It is by this means that the Lord flows in with good into a humble and contrite heart. Such is the proprium of innocence, which is here ² signified by the black among the lambs, which Jacob chose

to himself; but the white among the lambs is merit which is placed in goods. That white is merit has been shown above (n. 3993). This Jacob did not choose, because it is contrary to innocence; for he who places merit in goods, acknowledges and believes that all good is from himself, since in the goods which he does he has regard to himself, and not to the Lord, and accordingly demands recompense on account of his merit. Such a one therefore despises others in comparison with himself, and even condemns them, and consequently so far recedes from heavenly order, that is, from good and truth. From this it may now be evident that charity toward the neighbor and love to the Lord never can be given unless innocence be within them, consequently that no one can come into heaven unless something of innocence be in him — according to the Lord's words: *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein* (Mark x. 15: Luke xviii. 17). By a little child here and elsewhere in the Word is signified innocence — see what has been said before on this subject, namely, that infancy is not innocence, but that innocence dwells in wisdom (n. 2305, 3494); what the innocence of infancy is, and what the innocence of wisdom (n. 2306, 3183); also, what the proprium is when vivified by the Lord with innocence and charity (n. 154); that innocence causes good to

3 be good (n. 2526, 2780). That lambs signify innocence may be evident from many passages in the Word, of which the following may be adduced in confirmation — in Isaiah: *The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them* (xi. 6) — where the subject is the Lord's kingdom, and the state of peace and innocence therein. The wolf stands for those who are against innocence, and the lamb for those who are in innocence. So again, in the same prophet: *The wolf and the lamb shall feed together, and the lion shall eat straw*

like the ox, and dust shall be the serpent's meat. They shall not hurt nor destroy in all the mountain of My holiness (lxv. 25) — where the wolf stands as above for those who are against innocence, and the lamb for those who are in innocence. As the wolf and the lamb are opposites, the Lord also said to the seventy whom He sent forth, *Behold, I send you forth as lambs in the midst of wolves* (Luke x. 3). In Moses: *He maketh him to suck honey out of the rock, and oil out of the flinty rock; butter of the herd, and milk of the flock, with fat of lambs and of rams, the sons of Bashan* (Deut. xxxii. 13, 14). Here in the internal sense the celestial things of the Ancient Church are treated of, and the fat of lambs stands for the charity of innocence. In 4 the original language lambs are expressed by various names, and by them different degrees of innocence are signified; for, as was said, in all good, that it may be good, there must be innocence, and hence also in truth. Lambs are here expressed by the same word that is used for sheep (as in Lev. i. 10; iii. 7; v. 6; xvii. 3; xxii. 19; Num. xviii. 17), and it is the innocence of the faith of charity that is signified. Elsewhere they are expressed by other words, as in Isaiah: *Send ye the lamb for the ruler of the land from the rock toward the wilderness, unto the mount of the daughter of Zion* (xvi. 1). By still another word in the same prophet: *The Lord Jehovih will come as a mighty one, and His arm shall rule for Him. . . . He shall feed His flock like a shepherd, He shall gather the lambs in His arm, and carry them in His bosom, and shall lead those that give suck* (xl. 10, 11) — where to gather the lambs in His arm, and carry them in His bosom, stands for those who are in charity in which there is innocence. In John: When Jesus showed 5 Himself to the disciples, He said to Peter, *Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed my lambs. He saith to him a second time, Simon, son of Jonas, lovest Thou Me? He saith unto Him,*

Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep (xxi. 15, 16). By Peter here and elsewhere is signified faith — see the preface to Gen. xviii., and the preface to chap. xxii., and n. 3750 — and as faith is not faith unless it be from charity toward the neighbor, and thus from love to the Lord, and charity and love is not charity and love unless from innocence, for this reason the Lord first asks Peter whether he loves Him, that is, whether there is love in faith, and then says, “Feed My lambs,” that is, those who are in innocence. And ‘then, after the same question, He says, “Feed My sheep,” that is, those
 6 who are in charity. Since the Lord is innocence itself, which is in His kingdom, the all of innocence being from Him, He is therefore called the Lamb — as in John: *The next day John the Baptist seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world* (i. 29, 36). And in the Apocalypse: *They shall war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords and King of kings; and they that are with Him are called, and chosen* (xvii. 14, and elsewhere in the Apocalypse, as chap. v. 6; vi. 1, 16; vii. 9, 14, 17; xii. 11; xiii. 8; xiv. 1, 4; xix. 7, 9; xxi. 22, 23, 26, 27; xxii. 1, 3). That in the supreme sense the paschal lamb is the Lord, is known; for the passover signified the Lord’s glorification, that is, the putting on of the Divine as to the Human; and in the representative sense it signifies man’s regeneration, and the paschal lamb signifies that which is the essential of regeneration, namely, innocence; for no one can be regenerated except by charity in which there is in-
 7 nocence. As innocence is the primary thing in the Lord’s kingdom, and is the celestial itself there, and as sacrifices and burnt-offerings represented the spiritual and celestial things of the Lord’s kingdom, therefore the very essential of the Lord’s kingdom, which is innocence, was represented by lambs. For this reason a perpetual or daily burnt-offering was made of lambs, one in the morning, and another in

the evening (Exod. xxix. 37-39 : Num. xxviii. 3, 4), and a double one on the sabbath days (Num. xxviii. 9, 10), and of still more lambs on stated festivals (Lev. xxiii. 12) : Num. xxviii. 11, 17, 19, 27 ; xxix). The reason that a woman in child-bed, after the days of her cleansing were accomplished, was to offer a lamb for a burnt-offering, and the young of a pigeon or a turtledove (Lev. xii. 6), was that the effect of marriage love might be signified — for that marriage love is innocence may be seen above (see n. 2736) — and also because innocence is signified by infants.

3995. *And the spotted and speckled among the goats.** That this signifies that then all the good of truth in which falsity and evil are mingled shall be His, is evident from the signification of spotted, as falsity, and from the signification of speckled, as evil, as shown above (n. 3993) ; and from the signification of she-goats, as the good of truth, or the charity of faith (n. 3519). That all this will be His, is also signified by what follows, "And it shall be my wages." What the good of truth, or the charity of faith, is, must be ² briefly told. When man is being regenerated, truth which is of faith then apparently precedes, and good which is of charity apparently follows ; but when man is regenerated, then good which is of charity manifestly precedes, and truth which is of faith manifestly follows. That the former is the appearance, and the latter the real truth, may be seen above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3616, 3701). For when man is being regenerated, he does good from truth which he has learned, since from truth he learns what is good ; but still it is good within that effects this. For good flows in from the Lord by an internal way, or by the way of the soul ; and truth flows in by an external way, or by the way of the senses, which is that of the body. The truth which enters by the latter way is adopted by the good which is within, and is conjoined to it, and this even until

* Strictly, *she-goats* ; but the common word for the flock of goats.

the man is regenerated. A change then takes place, and truth is done from good. From this it is manifest what the good of truth is, and what the truth of good. This is why so many say at this day, that the goods of charity are the fruits of faith ; for so it appears in the beginning of regeneration, and from the appearance they draw this conclusion. Nor do they know otherwise, because there are few who are regenerated, and no one can know this but he who is regenerated, that is, he who is in affection for good, or in charity. From affection for good, or from charity, this can be clearly seen, and also perceived ; but they who are not regenerated do not even know what affection for good or charity is, but reason about it as about something foreign to them or outside of them ; for which reason they call charity the fruit of faith, when yet faith is from charity. But still it is not of so great importance for the simple-minded to know which is prior and which posterior, provided they live in charity ; for charity is the life of faith.

- 3 By cattle here are signified not only lambs, but sheep, kids, she-goats, rams, and he-goats, though only lambs and she-goats are named ; and this because by lambs is signified innocence, and by she-goats the charity of faith ; for these are the things here treated of in the internal sense. For this reason spotted is expressed in the original language by a word which also signifies lambs (as in Isa. xl. 10, 11), and speckled by a word which also signifies a herdman (as 2 Kings iii. 4 : Amos i. 1).

3996. *And it shall be my wages.* That this signifies that it was from Himself, is evident from the signification of wages, as what was his, that is, Jacob's, on account of his service ; and that these things signify from the Lord's own power, or what is the same, from Himself, may be seen above (n. 3975, 3977, 3982).

3997. *And my justice shall answer for me.* That this signifies the Divine holiness which He had, is evident from the signification of justice, as predicated of good (n. 612,

2235) ; but when, as here, it is spoken of the Lord, it is the Divine holiness ; for all spiritual and celestial good proceeds from the Divine holy of the Lord.

3998. *On the morrow.* That this signifies to eternity, is evident from the signification of the morrow. When yesterday, today, or tomorrow is named in the Word, eternity is signified in the supreme sense, yesterday signifying from eternity, today eternity, and tomorrow to eternity. That today means eternity, see above (n. 2838). For times in the Word signify states, as ages, years, months, weeks, days, and hours, which has often been shown. With the Lord, however, there are no states, but all with Him is eternal and infinite. From this it is manifest that by tomorrow is signified to eternity.

3999. *When thou comest upon my wages before thee.* That this signifies what is His own, is evident from the signification of wages, when predicated of the Lord, as what is His own, that is, acquired by His own power, of which above (n. 3975, 3977, 3982, 3996).

4000. *Every one that is not speckled and spotted among the goats.* That this signifies what is not from the good meant by Laban, mingled with evil and falsity in the goods of truth, is evident from what was said above (n. 3993, 3995), where similar words occur.

4001. *And black among the lambs.* That this signifies the first state of innocence, is evident from the signification of black, as the proprium, and from the signification of a lamb, as innocence, of which just above (n. 3994). That black in the lambs here means the first state of innocence, is because the proprium of the man who is being regenerated reigns at first ; for he thinks he does good from his proprium, and also must do it as from proprium in order that he may be gifted with heavenly proprium (see n. 1712, 1937, 1947, 2882, 2883, 2891). This is why by the black among the lambs is here signified the first state of innocence.

4002. *That shall be counted stolen by me.* That this signifies that it was not his, may be evident without explanation. This sounds indeed somewhat harsh in the sense of the letter; but when the expression passes up toward heaven, it loses its harshness, and becomes gentle and mild. So in Matthew: *Watch therefore, for ye know not what hour your Lord will come. But know this, that if the master of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through* (xxiv. 42, 43). In John: *If thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee* (Apoc. iii. 3). In the same: *Behold, I come as a thief, blessed is he that watcheth, and keepeth his garments* (xvi. 15). This is said of the Lord, and “as a thief” signifies nothing but unawares and unexpected. To steal in the internal sense is to claim to one’s self that which is the Lord’s, namely, good and truth; and as all do this in the beginning of regeneration, and as this is the first state of innocence (see just above, n. 4001), the expression is therefore milder than it sounds in the letter. Accordingly, being counted stolen by me signifies that it was not his.

4003. Verses 34–36. *And Laban said, Behold, I would it might be according to thy word. And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black ones among the lambs, and gave them into the hand of his sons. And he set three days’ journey between himself and Jacob; and Jacob fed the rest of Laban’s flocks.* “And Laban said, Behold, I would it might be according to thy word” signifies consent. “And he removed that day the he-goats that were ring-straked and spotted” signifies that the truths of good were separated which were strewn and mingled with the evils and falsities that were natural to the good signified by Laban; “and all the she-goats that were speckled and

spotted " signifies their goods in which evils and falsities were mingled ; " every one that had white in it " signifies truth ; " and all the black ones among the lambs " signifies the proprium of innocence ; " and gave them into the hand of his sons " signifies that they were given to truths. " And he set three days' journey between himself and Jacob " signifies that their state was altogether separated ; " and Jacob fed the rest of Laban's flocks " signifies that from what was left he took the goods and truths which might be conjoined.

4004. *And Laban said, Behold, I would it might be according to thy word.* That this signifies consent, is evident without explanation.

4005. *And he removed that day the he-goats that were ring-straked and spotted.* That this signifies that the truths of good were separated which were strewn and mingled with the evils and falsities that were natural to the good signified by Laban, is evident from the signification of removing, as separating ; and from the signification of he-goats, as truths of good — explained below ; and from the signification of ring-straked, as what are strewn and mingled with evils — explained also in what follows ; and from the signification of spotted, as what are strewn and mingled with falsities, of which above. Here he-goats are named, and afterward she-goats, for the reason that he-goats signify truths of good, and she-goats goods of truth ; the difference between which is described above (n. 3995). An accurate ² distinction is made in the Word between males and females, as is manifest from the sacrifices and burnt-offerings, in which it was specifically commanded what should be offered, whether a he-lamb or a she-lamb, whether a she-goat or a he-goat, whether a sheep or a ram, and so on. From which it may be evident that one thing was signified by the male, and another by the female. By the male in general is signified truth, and by the female good. Here therefore by the he-goats the truths of good are signified, and by the she-goats which are named presently, the goods which are

adjoined to them. And as the difference between them is such, it is also said that he removed the ring-straked he-goats, but not the speckled ones, as is said of the she-goats ; for ring-straked signifies truth strewn and mingled with evils, but spotted signifies good strewn and mingled with evils, as explained above (n. 3993). Truth mingled with evils is properly of the understanding, but good mingled with evils is properly of the will ; this is the difference. That these are from the good signified by Laban is manifest, because they were from Laban's flock ; for by a flock in the Word is signified good and truth, or what is the same, those who are in good and truth, and who are thus of the Lord's
3 church. This arcanum cannot be explained further, because it cannot become plain except to an apprehension instructed concerning truths and goods, and enlightened at the same time. For it must be known what the truths of good are, and what the goods that are from them ; and also that from one good, which is here represented by Laban, so many various goods can be separated. They who have no knowledge on these subjects, do not know that in every good there are innumerable goods, and so many indeed that they can hardly be distributed into general classes by one who knows most about them. For there are goods that are procured by means of truths, there are truths that are sprung from these goods, and again goods procured by these truths. There are truths born of goods, and this also in series ; there are goods that are mingled with evils, and truths that are mingled with falsities, as described above (n. 3993) ; and the minglings and temperings of these are so various and multifold as to exceed myriads of myriads, and they are also varied according to all the states of life, and the states of life are varied in general according to ages, and in particular according to affections of whatever kind. From this it may in some degree be apprehended, that from the good of Laban so many various goods could be separated ; of which some were adjoined to the truths

signified by the sons of Jacob, some were left, and from these others were derived. But these things, as has been said, are of such a nature as not to fall into the understanding, unless it be instructed and at the same time enlightened.

4006. *And all the she-goats that were speckled and spotted.* That this signifies their goods, in which evils and falsities were mingled, is evident from the signification of she-goats, as the goods of truth (see n. 3995), here the goods which were adjoined to the truths, of which just above (n. 4005); from the signification of speckled, as goods with which evils are mingled; and from the signification of spotted, as truths with which falsities are mingled (see n. 3993, 3995).

4007. *Every one that had white in it.* That this signifies in which there is truth, is evident from the signification of white, as truth, but properly the Lord's justice and merit, and thence the Lord's justice and merit in man (see n. 3301, 3993). That white has this meaning is because the light of heaven, which is from the Lord and is the source of brightness and whiteness, signifies truth. What, therefore, is illumined by that light and becomes shining and bright, is that which is called the Lord's justice and merit in man. They who from good acknowledge and receive the Lord's justice and reject their own justice, are they who are specifically signified by the just, of whom the Lord says in Matthew, *The just shall shine as the sun in the kingdom of their Father* (xiii. 43). That shining or bright white has ² this meaning, is manifest also from other passages in the Word — as in Moses: *His eyes shall be redder than wine, and his teeth shall be whiter than milk* (Gen. xlix. 12) — speaking of Judah, by whom is represented the Lord as to the Divine of His love, and in the internal sense the celestial kingdom, and thus the celestial man, as may be seen above (n. 3881). The eyes being redder than wine signifies the Divine wisdom, and the teeth whiter than milk, the Divine justice. In David: *Thou wilt purge me with hyssop,*

- and I shall be clean; Thou wilt wash me, and I shall be whiter than snow* (Ps. li. 7). Washing and being made whiter than snow stands for being purified from sins by the reception and putting on of the Lord's justice. In John: *In the midst of the seven candlesticks one like unto the Son of Man. His head and His hairs were white as white wool, as snow; and His eyes were as a flame of fire* (Apoc. 3 i. 13, 14). In the same: *Thou hast a few names in Sardis, who have not defiled their garments, and they shall walk with Me in white, for they are worthy. He that overcometh shall be clothed in white garments* (iii. 4, 5). In the same: *I counsel thee to buy of Me gold purified by fire, that thou mayst become rich, and white garments that thou mayst be clothed* (iii. 18). Again: *There were given to every soul under the altar white robes* (vi. 9-11). Again: *I saw them standing before the throne, and before the Lamb, arrayed in white robes. . . . And one of the elders said unto me, these clothed in white robes, who are they? and whence came they? And I said unto him, My lord, thou knowest. And he said unto me, These are they who come out of the great tribulation, and have washed their robes, and have made their robes white in the blood of the Lamb* (vii. 9, 13, 14). Again: *Angels clothed in linen white and shining, and girt about their breasts with golden girdles* (xv. 6). Again: *I saw, and behold, a white horse, and he that sat thereon had a bow, and there was given unto him a crown* (vi. 2). And again: *Afterward I saw heaven opened, and behold, a white horse. . . . His armies in heaven followed Him upon white horses, clothed in fine linen white and clean* (xix. 11, 14).
- ⁴ In all these places by white is signified the truth of faith, the white garments and white robes being nothing else. But the truth of faith does not belong to those who believe that they have faith of themselves, and are thus wise from themselves; but to those who believe they have it from the Lord, for to them are faith and wisdom given, since they ascribe nothing of truth and good to themselves, still less

believe that they have merit by the truths and goods that are with them, and less still that they are justified by them, but only by ascribing them to the Lord, and thus all things to His grace and mercy. This is putting on the white garments, and is also being made white in the blood of the Lamb. There are two things which are put off by all those who enter into heaven, namely, their proprium and confidence therein, and the merit of self or of their own justice; and they put on a heavenly proprium, which is from the Lord, and the Lord's merit or justice; and the more they put on these, the more interiorly do they come into heaven. These two things are signified in particular by red and by white — by red the good of love which they then have, and by white the truth of faith.

4008. *And all the black ones among the lambs.* That this signifies the proprium of innocence, is evident from what has been said above (n. 3994), where are the same words.

4009. *And gave them into the hand of his sons.* That this signifies that they [the truths and goods that were separated] were given to truths, is evident from the signification of sons, as truths (see n. 489, 491, 533, 2623, 3373). To give into their hand is to give to their authority and disposal, for by the hand is signified power (n. 878, 3387). The truths which are here signified by sons are those which are called sensual, since they are of the senses, and are the outermost of the natural mind. For man's natural communicates on the one part with the sensual things of the body, and on the other part with the rational things of the rational mind. By these intermediates is effected an ascent as it were from sensual things which are of the body and are open toward the world, to rational things which are of the rational mind and are open toward heaven, and also a descent from these, that is, from heaven to the world; but this is effected in man alone. This ascent and descent is what is treated of in the internal sense of these chapters;

and in order that each and everything may be presented representatively, the rational is represented by Isaac and Rebekah, the natural by Jacob and his two wives, and the sensual by their sons. But because in the sensual, as in the ultimate of order, prior things exist together, every son represents something general in which they are, as has been shown above.

4010. *And he set three days' journey between himself and Jacob.* That this signifies that their state was altogether separated, is evident from the signification of setting a journey between them, as being separated; from the signification of three, as what is ultimate, complete, or the end (see n. 1825, 2788), and thus altogether separated; and from the signification of days, as states (n. 23, 487, 488, 493, 893, 2788, 3462).

4011. *And Jacob fed the rest of Laban's flocks.* That this signifies that he took from what was left the goods and truths which might be conjoined, is evident from the signification of flocks, as goods and truths (see n. 343, 2566, 3767, 3768, 3772, 3783). That to feed the rest of the flocks means to take from what was left those goods and truths which might be conjoined, is manifest from what follows, in which this is the subject.

4012. Verses 37-40. *And Jacob took him fresh rods of poplar, and hazel, and plane-tree, and peeled white peelings on them, laying bare the white which was upon the rods. And he set the rods which he had peeled in the gutters, in the watering troughs, whither the flocks came to drink, over against the flocks; and they grew warm when they came to drink. And the flocks grew warm at the rods, and the flocks brought forth ring-straked, speckled, and spotted. And Jacob separated the lambs, and set the faces of the flock toward the ring-straked and all the black in the flock of Laban; and he put for himself droves for himself alone, and put them not unto Laban's flock.* "And Jacob took him fresh rods of poplar" signifies the power proper to natural good;

“and hazel, and plane-tree” signifies the power thence of natural truths; “and peeled white peelings on them, laying bare the white which was upon the rods” signifies the putting in order of the interior power of truth. “And he set the rods which he had peeled in the gutters” signifies further preparation; “in the watering troughs, whither the flocks came to drink” signifies affections for truth; “over against the flocks; and they grew warm when they came to drink” signifies even to ardor of affection, that they might be conjoined. “And the flocks grew warm at the rods” signifies effect from His own power; “and the flocks brought forth ring-straked, speckled, and spotted” signifies that thereby natural good itself had such things from the mediate good signified by Laban. “And Jacob separated the lambs” signifies as to innocence; “and set the faces of the flock toward the ring-straked” signifies to truths strewn with evils and falsities; “and all the black” signifies to such a state; “in the flock of Laban” signifies in the good signified by Laban; “and he put for himself droves for himself alone” signifies the separation of the goods and truths by His own power; “and put them not unto Laban’s flock” signifies absolute separation from the good signified by Laban.

4013. *And Jacob took him fresh rods of poplar.* That this signifies the power proper to natural good, is evident from the signification of a rod, as power; and from the signification of poplar, as the good of the natural, explained in what follows. A rod is frequently mentioned in the Word and everywhere signifies power, as well from its being used by shepherds for exercising power over their flocks, as from its serving for the support of the body, and as it were for the right hand; for by the hand is signified power (n. 878, 3387). And as this was the signification of a rod, it was used of old by kings, and hence the royal badge was a short staff, and also a sceptre. Nor was it used by kings alone, but also by priests and prophets, that they also by their rod

might signify the power which belonged to them, as did Aaron and Moses. This was why Moses was so many times commanded to stretch out his rod, and at other times his hand, when miracles were performed, because by the rod and by the hand Divine power was signified. Owing to the signification of a rod as power, the Egyptian magi made use of it when they performed their magic miracles; and thus magicians at this day are represented with rods in their hand. From these things it may be evident that by
 2 rods is signified power. But in the original language the rods used by shepherds, and also by kings, as well as those of priests and prophets, are expressed by another word; here it is a word used for the staff of travellers, and also for the crook of shepherds—as may be evident from other passages (Gen. xxxii. 10 : Exod. xii. 11 : 1 Sam. xvii. 40, 43 : Zech. xi. 7, 10). In the present case the rod is not spoken of as supporting the hand, but as a stick cut from a tree, namely, from a poplar, a hazel, and a plane-tree, to set in the watering-troughs before the faces of the flock; but still it has the same signification, for by it is described in the internal sense the power of natural good, and
 3 hence of natural truths. As regards the poplar, of which the rod was made, it should be known that trees in general signify perceptions and knowledges, perceptions when predicated of the celestial man, but knowledges when predicated of the spiritual man (see n. 103, 2163, 2682, 2722, 2972). Hence trees in their species signify goods and truths, for these are the subjects of perceptions and knowledges. Some kinds of trees signify interior goods and truths, which are of the spiritual man, as olive-trees and vines, and some kinds signify exterior goods and truths which are of the natural man, as the poplar, the hazel, and the plane-tree. And as each tree in ancient times signified some particular kind of good and truth, their worship in groves was according to the kinds of trees (n. 2722). The poplar which is here named is the white poplar, so called from its white-

ness, from which its name is derived. For this reason good which is from truth, or what is the same, the good of truth, was signified by the poplar — as also in Hosea (iv. 13), but there falsified.

4014. *And hazel, and plane-tree.* That this signifies the power thence of natural truths, is evident from the signification of the hazel and the plane-tree, as natural truths. That this is the signification of these trees, cannot be so evident from other places in the Word, as they are not named elsewhere, except the plane-tree in Ezekiel: *The cedars in the garden of God did not hide him, the fir-trees were not like his boughs, and the plane-trees were not as his branches, nor was any tree like unto him in his beauty* xxxi. 8) — where the subject is the knowledges and rational things that are within the man of the spiritual church. The garden of God is the spiritual church, the cedars are rational things, the fir-trees and plane-trees natural things, the fir-trees natural things as to good, and the plane-trees as to truth.

4015. *And peeled white peelings on them, laying bare the white which was upon the rods.* That this signifies the putting in order of the interior power of truth, is evident from the signification of peeling and of peelings, as the removal of exteriors that interiors may be manifest, and thus laying them bare; from the signification of white, as truth (see n. 3993, 4007); and from the signification of a rod, as power (see just above, n. 4013), here interior power because upon the rods under the bark. The putting in order of the interior power of truth, is the power of the interior man acting into the exterior, or of the spiritual man into the natural. For all putting in order of good and truth in the natural man comes from the spiritual man, that is, through the spiritual man from the Lord, and indeed through the truth therein; for the Lord flows in into the good of the spiritual or interior man, and through the truth therein into the natural man, but not immediately through

the good, before man is regenerated ; wherefore all putting in order in the natural man is effected from the interior.

- 2 The natural, or the natural man, can in no other way be put in order, that is, be regenerated. That it is done from the interior, is manifest from the acknowledgment of truth, which is not acknowledgment unless it is from the interior, as also from conscience, which is acknowledgment of truth from the interior, and also from perception. Because putting in order is effected from the interior by means of truth, power is therefore predicated of truth, and also the rod by which power is signified, as also the hand, by which also power is signified (n. 3091) — as may be confirmed by very many passages in the Word. Not that there is power in truth from itself, but in good, and thus in truth from good, that is, in truth through good from the Lord. From this it may in some degree be evident what is meant by the putting in order of the interior power of truth. In the supreme sense, in which the Lord is treated of, His own power is signified ; for the Divine has its own power, because it is from no other.

4016. *And he set the rods which he had peeled in the gutters.* That this signifies further preparation, is evident from what follows ; for the effect of the interior power of truth in the natural is treated of, power being signified by the rods (n. 4013, 4015) ; putting in order from the interior, by peeling (n. 4015) ; and the good of truth in the natural by the gutters (n. 3095).

4017. *In the watering troughs, whither the flocks came to drink.* That this signifies affections for truth, is evident from the signification of water, as knows internal and external, which are truths of the natural man (see n. 28, 2702, 3058) ; from the signification of drinking troughs or watering troughs, which as being containants of water, are in the internal sense the goods of truth, goods being the containants of truth (see n. 3095) ; and from the signification of coming to drink, as affection for truth.

That coming to drink is affection for truth, is because it involves thirst ; for thirst in the Word signifies appetite or desire, and thus affection for knowing and imbibing truth ; and this because water signifies truth in general. But hunger signifies appetite, desire, and thus affection for receiving good ; and this because bread, which is taken for food in general (n. 2165), signifies good. Thus it is manifest that by these words are signified affections for truth.

4018. *Over against the flocks ; and they grew warm when they came to drink.* That this signifies even to ardor of affection for being conjoined, is evident from the signification of growing warm in coming to drink, as ardor of affection. That growing warm means ardor, is manifest ; and that coming to drink means affection for truth, may be seen just above (n. 4017). That over against the flocks signifies for their being conjoined, namely, truths and goods in the natural, is because it involves looking upon, and affection excited thereby, for in this manner are spiritual things conjoined. And besides, all implantation of truth and good, as also all conjunction, is wrought by affection. Truths and goods which are learned, by which man is not affected, do indeed enter into the memory, but adhere there as lightly as a feather to a wall, which is blown away by the slightest breath of wind. With things which enter ² into the memory the case is this : those that enter without affection fall into its shade, but those that enter with affection come into its light ; and things which are in light there are seen and appear clearly and vividly whenever a similar subject is called up, but not so those that lie hid round about in the shade. Such is the effect of the affection of love. It may be evident from this, that all implantation of truth, and conjunction thereof with good, is effected by affection ; and the greater the affection, the stronger the conjunction. The ardor of affection is here inmost affection. But truths cannot be implanted in good and con- ³ joined to it, except by affections for truth and good, which

affections well forth, as out of their fountains, from charity toward the neighbor and from love to the Lord. But evils and falsities are implanted and conjoined by affections for evil and falsity, which affections well forth, as out of their fountains, from the love of self and the world. This fact and the fact that the conjunction of good and truth in the natural man is here the subject in the internal sense, are the reason why, in this verse and in the following, the flock are spoken of as growing warm when they came to drink, by which such things are signified.

4019. *And the flocks grew warm at the rods.* That this signifies effect from His own power, is evident from the signification of growing warm here, as effect, that is, of affection (n. 4018); and from the signification of the rods, as His own power (see above, n. 4013, 4015).

4020. *And the flocks brought forth ring-straked, speckled, and spotted.* That this signifies that thereby natural good had such things from the mediate good signified by Laban, is evident from the signification of bringing forth, as acknowledgment and conjunction (see n. 3911, 3915); from the signification of ring-straked, as truths with which evils are mingled (n. 4005); from the signification of speckled, as goods with which evils are mingled; and from the signification of spotted, as truths with which falsities are mingled, as above (n. 3993, 3995, 4005). Such are the things which are here signified, and which passed from the good signified by Laban to the good of natural truth, which is represented by Jacob.

4021. *And Jacob separated the lambs.* That this signifies as to innocence, is evident from the signification of lambs, as innocence (see above, n. 3994). It is said, as to innocence, because in what now follows the subject is the putting in order of the good and truth of the natural, for receiving and applying to itself innocence.

4022. *And set the faces of the flock toward the ring-straked.* That this signifies to truths strewn with evils and

falsities, is evident from the signification of ring-straked, as truth strewn and mingled with evils (see n. 4005, 4020).

4023. *And all the black.* That this signifies to such a state, namely, that signified by the black in the lambs, is evident from the description of this state (n. 3994, 4001).

4024. *In the flock of Laban.* That this signifies in the good signified by Laban, is evident from the signification of a flock, and from the representation of Laban, as good, namely, mediate good, by means of which the natural has goods and truths — as to which see above.

4025. *And he put for himself droves for himself alone.* That this signifies the separation of the goods and truths by His own power, is evident from the signification of droves, or of the flock, as goods and truths; and from the signification of putting for himself, for himself alone, as separating those things which have been procured by His own power. In the supreme sense here the subject is the Lord, how He made His natural Divine, and this from His own power, but still by means according to order. The goods and truths which He made Divine in Himself are here the droves, which He put for Himself, for Himself alone.

4026. *And put them not unto Laban's flock.* That this signifies absolute separation from the good signified by Laban, is evident from what has now been said, and thus without further explanation. For goods and truths Divine were altogether separated from the goods and truths which derive anything from what is human, because they transcend and become infinite.

4027. The things which have been here unfolded as to the internal sense of the words, are too interior and too arcane to admit of being clearly set forth to the understanding. For the subject in the supreme sense is the Lord, how He made His natural Divine, and in the representative sense, how He makes man's natural new, when He regenerates him. All these things are fully presented here in the internal sense. The things which are here con- 2

tained in the supreme sense concerning the Lord, how He made the natural with Himself Divine of His own power, are such as surpass even angelic understanding. Something of them may be seen in the regeneration of man, because man's regeneration is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490). Of this regeneration man may have some idea, though only he who is regenerated, and but an obscure idea as long as he lives in the body; for corporeal and worldly things in which even such a man is, continually cast shadows on his mind and keep it in lower things. But they who are not regenerated can have no apprehension of the matter, being without knowledge because without perception. They know nothing at all of what regeneration is, nor do they believe in its existence. They do not even know what the affection of charity is, by which regeneration is effected, and so neither what conscience is, still less what the internal man is, and less still what is the correspondence of the internal man with the external. They may indeed know, and many do know the words, but they are ignorant of the thing. When therefore even an idea of these things is wanting, however clearly the arcana which are here contained in the internal sense should be set forth, it would still be like presenting something to sight in darkness, or telling something to the deaf. And besides, the affections of the love of self and the world which reign with them, do not permit them to know, nor even to hear such things; for they immediately reject them, yea, spew them out. It is otherwise with those who are in the affection of charity. They are delighted with such things; for their angels are in their happiness when man is in them, because they are then in things that treat of the Lord, in Whom they are, and in those that treat of the neighbor and his regeneration. From angels, that is, through angels from the Lord, enjoyment and blessedness flow in with the man who is in the affection of charity, when he is reading such things, and more when he believes what

is holy to be in them, and still more when he apprehends anything contained in the internal sense. The verses here 3 explained describe the influx of the Lord into the good of the internal man, and indeed through the good into the truth therein; also the influx therefrom into the external or natural man; and the affection for good and truth into which the influx takes place; as also the reception of the truth and its conjunction with the good therein, and the good which serves as a medium, here signified by Laban and his flock. On these subjects angels, who are in the internal sense of the Word, or to whom the internal sense is the Word, see and perceive innumerable things of which scarce anything can come to man's understanding, and what does come falls into his obscurity — which is the reason that they are not explained more particularly.

4028. Verses 41, 42. *And it came to pass in every growing warm of the flock that came together first, that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods. And to the flock that came together later he did not set them; and those that came together later were Laban's and those that came together first were Jacob's.* “And it came to pass in every growing warm of the flock that came together first” signifies the things which were spontaneous; “that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods” signifies things called forth and conjoined by His own power. “And to the flock that came together later he did not set them” signifies things that are compelled; “and those that came together later were Laban's” signifies that those things were left; “and those that came together first were Jacob's” signifies that the spontaneous things, or those which were from His freedom, were conjoined.

4029. *And it came to pass in every growing warm of the flock that came together first.* That this signifies those things which were spontaneous, is evident from the signifi-

cation of growing warm, as ardor of affection and its effect — of which see above (n. 4018, 4019) ; from the signification of flock, as truth and good — of which also above ; and from the signification of those that came together first, as things spontaneous. That those that came together first means things spontaneous, is manifest from the connection of things in the internal sense, and also from this, that whatever is from affection is spontaneous, and especially what is from the ardor of affection, which is signified by growing warm, for which reason their growing warm is spoken of twice in this verse ; as also from the derivation of the word in the original language, as meaning conjunction by the inmost of love. Moreover the conjunction of truth and good in the natural is here meant, which is not effected except by what is spontaneous, in order that it may take place in freedom. It may be evident from this, that “in every growing warm of the flock that came together first,” or in every growing warm of those of the flock that came together first, signifies truths and goods which are spontaneous or from freedom, or what is the same, those which are from the highest affection. That everything which is of love or affection is free, see above (n. 2870) ; as also that all conjunction of truth and good takes place in freedom, and that there is no conjunction in compulsion (n. 2875, 3145, 3146, 3158) ; and hence all reformation and regeneration is effected by means of freedom (n. 1937, 1947, 2876–2881). If it could be done by compulsion, all would be saved (n. 2881).

4030. *That Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods.* That this signifies things called forth and conjoined by His own power, is evident from the signification of rods, as power, and when predicated of the Lord, His own power (n. 4013, 4015) ; and from the signification of putting them before the eyes of the flock in the gutters that it might grow warm, as calling forth that they might be conjoined — as is mani-

fest from what has been said of the signification of these words above (n. 4018, and elsewhere).

4031. *And to the flock that came together later he did not set them.* That this signifies things that are compelled, is evident from the signification of coming together later. That coming together first means what is spontaneous or free, has been shown above (n. 4029). That coming together later means compulsion or non-freedom, is evident from this, and from the connection of things in the internal sense ; as also from this, that growing warm is not here spoken of, as of those that came together first ; for by growing warm is signified affection, and there the ardor of affection. Whatever is not from affection is from what is not spontaneous, or not free, for everything spontaneous or free is of affection or love (n. 2870). It is manifest also from the derivation of the expression in the original language [for coming together later], as meaning deficiency ; for when ardor of affection is deficient, then freedom ceases ; and what is then done is said to be not free, and at length compelled. That all conjunction of truth and ² good is effected in freedom, or from what is spontaneous, and accordingly all reformation and regeneration, may be evident from the passages cited above (n. 4029) ; and consequently, that in absence of freedom, or by compulsion, no conjunction, and thus no regeneration, can be effected. What freedom is, and whence it is, may be seen above (n. 2870-2893), where man's freedom is treated of. He who has not learned that no conjunction of truth and good, or appropriation, and thus no regeneration, can be effected except in man's freedom, when reasoning concerning the providence of the Lord, the salvation of man, and the damnation of many, casts himself into mere shades, and hence into grave errors. For he supposes that if the Lord wills, He can save every one, and this by means innumerable — as by miracles, by the dead rising again, by immediate revelations, by angels holding him back from evil and im-

3 pelling him to good by manifest force, and by means of many states on being led into which the man may repent, and by many other means. But he does not know that all these means are compulsions, by which man cannot be reformed. For whatever compels man does not impart to him any affection, and if it be of such a nature as to do this, it allies itself with affection for evil. For it appears to infuse something holy, and even does so ; but when his state is changed, the man returns to his former affections, namely, for evils and falsities, and then that which was holy conjoins itself with the evils and falsities and becomes profane, and is then of such a nature as to lead one into the most grievous hell of all. For the man first acknowledges and believes, and is also affected with what is holy, and then denies, and even holds in aversion. That they who once acknowledge in heart, and afterward deny, are those who profane, but not they who have not acknowledged in heart, may be seen above (n. 301-303, 571, 582, 593, 1001, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3898). For this reason manifest miracles are not wrought at the present day, but miracles not manifest, or not conspicuous ; which are such as not to inspire a sense of holiness, nor to take away man's freedom ; thus the dead do not rise again ; and man is not withheld from evils by immediate revelations, or by angels, or moved to
4 good by manifest force. Man's freedom is what the Lord works in, and by which He bends him ; for all freedom is of his love or affection, and therefore of his will (n. 3158). If he does not receive good and truth in freedom, it cannot be appropriated to him, or become his. For that to which one is compelled is not his, but belongs to him who compels, since, though it is done by him, he does not do it of himself. It sometimes appears as if man were compelled to good, as in temptations and spiritual combats ; but that he has then a stronger freedom than at other times, may be seen above (n. 1937, 1947, 2881). It also appears

as if man were compelled to good, when he compels himself to it; but it is one thing to compel one's self, and another to be compelled. When one compels himself, he does it from a freedom within; but to be compelled is not from freedom. This being so, it may be evident into what shades, and thus into what errors, those may cast themselves who reason concerning the providence of the Lord, the salvation of man, and the damnation of many, and yet do not know that it is freedom by which the Lord operates, and by no means compulsion; for compulsion in things of a holy nature, is dangerous, unless it is received in freedom.

4033. *And those that came together later were Laban's.* That by this is signified that those things, that is, things compelled, were left; and that by *those that came together first were Jacob's* is signified that things spontaneous, or those that are from freedom, were conjoined, is evident from what has been said just above (n. 4029, 4032). By things compelled are here signified those that were not conjoined, and could not be conjoined; and by things spontaneous those that were conjoined, and also such as could be conjoined. That the latter also are meant, is because things spontaneous are according to the affections and their quality. After the good which is signified by Laban and his flock has subserved the uses spoken of above, it is then separated. The separation is treated of in the following chapter.

4034. Verse 43. *And the man spread himself abroad exceeding greatly, and he had many flocks, and maidservants, and menservants, and camels, and asses.* "And the man spread himself abroad exceeding greatly" signifies multiplication; "and he had many flocks" signifies interior goods and truths therefrom; "and maidservants, and menservants" signifies mediate goods and truths; "and camels, and asses" signifies truths of good, exterior and external.

4035. *And the man spread himself abroad exceeding greatly.* That this signifies multiplication, namely, of good

and truth, is evident from the signification of spreading himself abroad, as being multiplied ; that it was to an immense extent, is signified by exceeding greatly.

4036. *And he had many flocks.* That this signifies interior goods and truths therefrom, is evident from the signification of flocks, as goods and truths (n. 343) ; and that they are interior, see above (n. 2566, 3783).

4037. *And maidservants, and menservants.* That this signifies mediate goods and truths, that is, natural goods and truths themselves, is evident from the signification of maidservants, as affections of the natural, and therefore its goods (n. 1895, 2567, 3835, 3849) ; and from the signification of menservants, as outer knowledges, which are truths of the natural man (n. 2567, 3019, 3020, 3409).

4038. *And camels, and asses.* That this signifies truths of good, exterior and external, is evident from the signification of camels, as general knowledges of the natural man (see n. 3048, 3071, 3143, 3145) — general knowledges being the lower or more exterior truths of good ; and from the signification of asses, as still lower or external truths of natural good (see n. 2781). What interior goods and truths are, also mediate, and likewise exterior and external, may be evident from what was said above (n. 4009). In man there are three things in general, namely, the corporeal, the natural, and the rational. The corporeal is the outmost, the natural is mediate, and the rational is interior. So far as one of these reigns in man above another, he is said to be either corporeal, or natural, or rational. These three parts of man communicate in a wonderful manner, the corporeal with the natural, and the natural with the rational. Man when first born is merely corporeal, but with the faculty within for being perfected. Afterward he becomes natural, and at length rational ; from which it may be evident that there is communication of one part with another. The corporeal communicates with the natural by means of the senses, and this distinctly by those

which belong to the understanding, and by those which belong to the will, for each must be perfected in man that he may become and may be a man. The senses of sight and hearing are especially those that perfect his intellectual faculty, and the three other senses have especial regard to the will. By means of these senses man's corporeal communicates with his natural, which is the middle part, as already said. For the things that enter by the senses, reposit themselves in the natural as in a receptacle, which is the memory. The enjoyment, the pleasure, and the desire therein, belong to the will, and are called natural goods; and the knowledges belong to the understanding, and are called natural truths. Man's natural, by means of the things now ³ spoken of, communicates with his rational, which, as above said, is the interior part. Such things as elevate themselves from the natural toward the rational, reposit themselves also in the rational, as in a receptacle, which is the interior memory — of which see above (n. 2469–2480). What is blessed and happy therein belongs to the will, and is of rational good; and the interior intuitions of things and perceptions belong to the understanding, and what are of these are called rational truths. These three are what constitute man, and between the three are given communications. The external senses are the means by which man's corporeal communicates with his natural, and the interior senses are those by which man's natural communicates with his rational. The things therefore in man's natural which are derived from the external senses which belong to the body, are those which are called exterior and external truths of good; but those that are derived from the internal senses, which belong to his spirit and communicate with the rational, are what are called interior goods and truths. Those which are between the two, and partake of both, are what are called mediate goods and truths. These three are in order from the interiors, and are what are signified in the internal sense by flocks, and maidservants, and menservants, and camels, and asses.

CONTINUATION CONCERNING THE GREATEST MAN,
AND CONCERNING CORRESPONDENCE; HERE THE
CORRESPONDENCE WITH THE CEREBRUM
AND THE CEREBELLUM.

4039. The correspondence of the heart and lungs with the Greatest Man, or heaven, was described at the end of the preceding chapter. Our subject will now be the correspondence of the cerebrum and the cerebellum, and of the medullas which are connected with them. But before entering upon the correspondence, some things must be premised about the form of the brain in general, whence it is, and what it represents.

4040. When the brain is denuded of the skull and the integuments which encompass it, there are seen in it wonderful circumvolutions and foldings, in which are situated the substances called cortical. From these run fibres which constitute the medulla of the brain. These fibres proceed thence through nerves into the body, and there perform functions according to the will and determination of the brain. All these things are just according to the heavenly form; for such a form is impressed by the Lord on the heavens, and thence on what is found in man, and especially on his cerebrum and cerebellum.

4041. The heavenly form is stupendous, and altogether surpasses all human intelligence; for it is far above the ideas of the forms which a man can ever conceive from worldly things, even by analytic reasonings. According to that form all the heavenly societies are arranged in order, and what is wonderful, there is a gyration according to the forms, of which angels and spirits are not sensible. This is like the daily movement of the earth around its axis and the yearly movement around the sun, which the inhabitants do not perceive. It has been shown me of what nature the heavenly form is in the lowest sphere, and it was like

the form of the circumvolutions seen in the human brains. The flow or gyrations it was given me perceptibly to see, and this continuously for several days. From this it was made evident to me that the brain is formed according to the form of the flow of heaven. But the interior things therein, which do not appear to the eye, are according to the interior forms of heaven, which are altogether incomprehensible. And it was said by angels that from this it might be seen that man is created according to the forms of the three heavens, and that the image of heaven is thus impressed upon him, so that man is a little heaven in least form, and from this is his correspondence with the heavens.

4042. For this reason through man alone is given a descent from the heavens into the world, and an ascent from the world into the heavens. It is the brain and its interiors through which the descent and ascent is effected ; for there are the very beginnings, or the first and the last ends, from which each and all of the things in the body flow forth and are derived. There also is the source of thoughts which are of the understanding, and of affections which are of the will.

4043. The reason that the still more interior forms, which are also more universal, are, as we have said, not comprehensible, is that when the forms are named, they bring with them an idea of space and also of time ; when yet in the interiors, where heaven is, nothing is perceived by spaces and times, because these belong to nature, but by states and their variations and changes. But as the variations and changes cannot be conceived by man without such things as are of form, as we have said, and without such things as are of space and time, when yet these do not exist in the heavens, it may be evident how incomprehensible those things are, and also how ineffable. All human words, too, by which they must be uttered and comprehended, as they involve natural things, are inadequate

to express them. In the heavens such things are presented by variations of heavenly light and heavenly flame, which are from the Lord ; and this in such and so great fulness, that thousands and thousands of perceptions could scarce fall into anything perceptible by man. And yet things which are taking place in the heavens are represented in the world of spirits by forms, to which the forms seen in the world bear some resemblance.

4044. Representations are nothing but the images of spiritual things in natural, and where the former are rightly represented in the latter, they then correspond. Yet he who does not know what the spiritual is, but only the natural, may think that such representations and correspondences therefrom cannot exist ; for he would say to himself, How can the spiritual act upon the material? But if he will reflect upon the things which are taking place in himself every moment, he may gain some idea thereof—as how the will can act upon the muscles of the body, and effect real actions ; also how thought can act upon the organs of speech, moving lungs, trachea, throat, tongue, and lips, and produce speech ; and also how affections can act on the face, and present there images of themselves, so that another often knows what one is thinking and feeling. These statements may give some idea of representations and correspondences. Since such things are now presented in man, and since nothing exists which can subsist from itself, but only from another, and this again from another, and at length from the First, and this by the connection of correspondences, they who enjoy some breadth of judgment may conclude from this, that there is a correspondence between man and heaven, and furthermore, between heaven and the Lord, Who is the First.

4045. Since there is such a correspondence, and since heaven is distinguished into many lesser heavens, and these into still lesser, and everywhere into societies, there are heavens there which relate to the cerebrum and cerebellum

in general, and in these heavens those which relate to the parts or members in the brains, as those which relate to the dura mater, to the pia mater, to the sinuses, and also to the corpora and the cava there, as the corpus callosum, the corpora striata, the lesser glands, the ventricles, the infundibulum, and so on; and thus the quality of those which relate to one part and another has been disclosed to me, as may be evident from what follows.

4046. There appeared many spirits at a middle distance above the head, who acted in common after the manner of the pulse of the heart; but it was as it were a reciprocal undulation downward and upward, with a kind of cold breathing on my forehead. From this I was able to conclude that they were of a middle sort, belonging both to the province of the heart and to that of the lungs, and also that they were not interior spirits. The same spirits afterward presented a flamy light, gross but still luminous, which first appeared under the left part of the chin, afterward under the left eye, and then above the eye, but obscure, and yet flamy, not shining white. From these things I was enabled to know their quality, for lights indicate affections, also degrees of intelligence. When I afterward applied my ² hand to the left part of the skull or head, I felt a pulse under the palm, undulating in a similar manner downward and upward; from which token I knew that they belonged to the brain. When I asked who they were, they were not willing to speak. It was said by others that they do not speak willingly. Being at length compelled to speak, they said that they would thus be discovered as to their quality. I perceived that they were among those who constitute the province of the dura mater, which is the general integument of the cerebrum and the cerebellum. It was then discovered of what quality they were, for it was given to know this from speaking with them. They were, as when they lived as men, those who thought nothing of spiritual and heavenly things, nor spake of them; because they were

such as to believe in nothing but the natural, and this because they were unable to penetrate further, but yet not confessing it. Still, however, like others they worshipped^d 3 the Divine, attended prayers, and were good citizens. There were afterward others who also flowed into the pulse, but by an undulation not downward and upward, but transversely ; and others again, who flowed in not reciprocally, but more continuously ; and also others under whose action the pulse leaped from one place to another. They said that they had relation to the outer coat of the dura mater, and that they were among such as thought of spiritual and heavenly things only from such things, as are the objects of the outer senses, not conceiving of interior things in any other manner. From hearing them they seemed to me of the female sex. They who reason from outward things of sense, and therefore from what is worldly and earthly, concerning the things of heaven, or the spiritual things of faith and love, as they make them one and confound them, go more and more outward, even to the outer skin of the head, which they represent. But they are still in the Greatest Man, though in its outermost parts, if they have lived a life of good ; for every one who is in the life of good from the affection of charity, is saved.

4047. There appeared others also above the head, whose common action flowing in above the head, flowed transversely from the front backward. And there appeared also others, whose inflowing action was from each temple toward the middle of the brain. It was perceived that they were those who belong to the province of the pia mater, which is the other integument, investing the cerebrum and cerebellum more closely, and communicating with them by threads sent forth. What their quality was, it was given me to know from their speech, for they spoke with me. They were, as in the world, such as did not trust much to their own thought, and they did not determine themselves to any fixed thought respecting holy

things, but depended on the belief of others, not canvassing whether it was true. That this was their quality was also shown me by the influx of their perception into the Lord's prayer when I was reading it. For all spirits and angels whatsoever may be known as to their quality from the Lord's prayer, and this by the influx of the ideas of their thought and of their affections into the contents of the prayer. From this was perceived the quality of these spirits, and furthermore that they could serve angels as mediums; since there are mediate spirits between the heavens, by whom there is communication. For their ideas were not closed, but were readily opened; and they thus suffered themselves to be acted upon, easily admitting and receiving influx. Moreover they were modest and peaceful, and said that they were in heaven.

4048. There was one who spoke to me close to my head, and I perceived from the sound that he was in a state of tranquillity, as of a kind of peaceful sleep. He inquired about this and that, but with so much prudence that a waking person could not use more. It was perceived that interior angels spoke through him, and that he was in such a state as to perceive and produce what they inspired. I asked about that state, and told him that he was in it. He answered that he did not speak anything but what was good and true, and that he perceived if anything else flowed in, and if so, he did not admit it or utter it. Of his state he said that it was peaceful, as was also given me to perceive by communication. It was said that such are they who relate to the sinuses, or larger blood vessels in the brain; and that those who were like him related to the longitudinal sinus, which is between the two hemispheres of the brain, and are there in a quiet state, however the brain may be in tumult on either side.

4049. There were some above the head a little toward the front, who spoke with me, speaking pleasantly and flowing in quite gently. They were distinguished from

others by this, that they had continually an eager desire to come into heaven. It was said that such are they who relate to the ventricles or larger cavities of the brain, and belong to that province. The reason was also added—that it is the nature of the better kind of lymph which is there to return into the brain, for which it has therefore such an endeavor. The brain is heaven, and the endeavor is the eager desire. Such are the correspondences.

4050. A certain face was first seen by me above a blue window, but presently withdrew itself within. I then saw a little star about the region of the left eye, and afterward many little stars of a bright red color, gleaming with white. There were then seen the walls of a house, but no roof, and the walls only on the left side; and lastly I saw as it were the starry heaven. As these things were seen in a place where the evil were, I supposed that some hideous sight would be presented to me. But the wall soon disappeared and the starry heaven, and then appeared a well, out of which came forth as it were a white cloud or vapor.
- 2 Something also seemed to be drawn up out of the well. I asked what these things signified and represented, and it was said that it was a representation of the infundibulum in the brain, above which was the brain itself, which was signified by the starry heaven; and that what was next seen was that vessel, signified by the well, which is called the infundibulum; and that the cloud or vapor arising from it was the lymph which passes through and is drawn out of it; and that this lymph is of two kinds, namely, that mixed with animal spirits, which is among the useful lymphs, and that mixed with serous fluids, which are among the excrementitious lymphs.
- 3 I was then shown the quality of those who belong to this province, but only those of the viler sort, whom I also saw running about hither and thither, applying themselves to those whom they saw, giving attention to everything, and reporting to others what they heard. They are prone to suspicions, impatient, and restless, in

close resemblance to the lymph which is therein, and is borne hither and thither, their reasonings being the fluids there which they represent. These are of the middle sort. 4 But those who have relation to the excrementitious lymphs, are they who draw down spiritual truths to earthly things, and there defile them — as for example, those who when they hear anything about marriage love, apply it to whoredoms and adulteries, and thus bring down the things of marriage love to these ; and so in other cases. These appeared in front at some distance to the right. But they who are of the good sort are similar to those described just above (see n. 4049).

4051. There are societies which relate to that region in the brain which is called the isthmus, and also those who relate to the little knots of fibres in the brain, of a glandular appearance, from which there flow forth fibres for various functions ; which fibres act as one in those beginnings or glandules, but diversely in their extremities. One society of spirits to whom such things correspond was presented to me, of which these things may be told. The spirits came in front, and addressed me, saying that they were men. But it was given to answer them, that they were not men endowed with bodies, but spirits, and thus also men ; because everything of the spirit conspires to that which is of man, even to a form similar to man endowed with a body, for the spirit is the internal man ; and also because men are men from intelligence and wisdom, and not from form, and hence good spirits, and still more angels, are men more than those who are in the body, because they are more in the light of wisdom. After this 2 reply they said that there were many in their society, and yet not one in it like another. But as it seemed to me impossible that in the other life there could be a society of those that were unlike, I conversed with them about it, and was at length instructed that, though they were unlike, they were still consociated as to end, which to them was

one. They said further that their nature was such that every one acted and spoke in a manner unlike to that of any other, and yet they were alike in will and thought. This they also illustrated by an example : when one in the society says of an angel, that he is least in heaven, and another says that he is greatest, and a third that he is neither least nor greatest, and this with great variety, their thoughts still act as one, since he who wishes to be least, is greatest, and relatively greatest for that reason ; and yet there is neither least nor greatest, because they do not think of preëminence ; and so in other cases. They are thus consociated in first principles, but act diversely in outermosts. They applied themselves to my ear and said that they were good spirits, and that such was their manner of speaking. It was said of them that it is not known whence they come, and that they are among wandering societies.

4052. Moreover, such is the correspondence of the brain with the Greatest Man, that they who are in the first beginnings of good have relation to those things in the brain which are the beginnings in it, and are called the glandules or cortical substances ; but that they who are in the first principles of truth relate to what in the brains flow from those beginnings, and are called fibres ; and yet with this difference, that those who correspond to the right part of the brain, are they who are in the will of good, and thereby in the will of truth ; but those who correspond to the left part of the brain are they who are in the understanding of good and truth, and thereby in affection for them. This is because those in heaven who are at the right of the Lord, are they who are in good from the will ; but those who are at the left of the Lord, are they who are in good from the understanding. The former are those who are called celestial, but the latter those who are called spiritual.

4053. That there are such correspondences no one has hitherto known, and I know that men will wonder when

they hear of them ; and this because they do not know what the internal man is, and what the external, and that the internal man is in the spiritual world, and the external in the natural ; and that it is the internal man which lives in the external, and flows into it and governs it. From this, and also from what was adduced above (n. 4044), it may yet be known that there is influx, and that there is correspondence. That this is so, is most fully known in the other life, and also that the natural is nothing else than a representation of spiritual things, from which it exists and subsists ; and that the representation of the natural is just according to its correspondence.

4054. The brain, like heaven, is in the sphere of ends, which are uses ; for whatever flows in from the Lord is an end looking to the salvation of the human race. This end is what reigns in heaven, and thereby reigns likewise in the brain ; for the brain, in which is man's mind, looks to ends in the body, that the body may serve the soul, in order that the soul may be happy to eternity. But there are societies which have no end or purpose of use, but only of being among friends, male and female, and with them in pleasures, and who thus seek their own gratification alone, and care only for their own affairs, and whether domestic or public, it is for the same end. Of such spirits there are at this day more societies than any one could believe. As soon as they approach, their sphere operates, and extinguishes in others affections for truth and good ; and when these are extinguished, then these spirits are in the pleasures of their friendship. They are obstructions of the brain, and induce in it stupidity. Many societies of such spirits have been with me, and their presence was perceived by a dulness, sluggishness, and privation of affection ; and I have sometimes also spoken with them. They are pernicious pests, though in civil life in the world they appeared good, enjoyable, witty, and also talented ; for they know the proprieties of society, and how to insinuate themselves

thereby, especially into friendships. What it is to be a friend to good, or what the friendship of good is, they do not know, nor wish to know. A sad lot awaits them. They at length live in squalor, and in such stupidity that scarce anything human, as to comprehension, is left to them. For the end makes the man, and such as the end is, such is the man; and such therefore is the human nature that he has after death.

4055. The subject of the Greatest Man, and correspondence, will be continued at the end of the following chapter.

CHAPTER THIRTY-FIRST.

4056. In Part Third, by way of preface to chapters xxvi., xxvii., xxviii., xxix., and xxx., was explained what the Lord announced and foretold concerning the consummation of the age, or the final judgment, in the twenty-fourth chapter of Matthew, from the 3d verse to the 28th verse. What follows in order is now to be explained, and here what is found in verses 29, 30, and 31, namely, these words: *But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth wail; and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send forth His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from one end of the heavens even to the other end thereof.*

4057. What the consummation of the age, or the final judgment, is, has been already explained, namely, that it is the last period of the church. Its last period is said to be, when there is no longer in it any charity and faith; and it has also been shown that there have been several such consummations, or last periods. The consummation of the first church was described by the flood; and the consummation of the second church by the extirpation of the nations in the land of Canaan, and also by the extirpation and cutting off described many times in the prophets. The consummation of the third church is not described in the Word, but is foretold — that is, the destruction of Jerusalem, and the dispersion of the Jewish nation, with which was the

church, over the entire world. The fourth consummation is that of the Christian church of the present day, which is foretold by the Lord in the evangelists, and also by John in the Apocalypse, and is now at hand.

4058. In what precedes in this chapter of Matthew, is described the successive vastation of the church, namely, that first they began not to know what good and truth are, but to contend about them ; that next they treated them with contempt ; that in the third place they did not acknowledge them in heart ; that in the fourth place they profaned them. These states are described in that chapter from the third to the twenty-second verse ; and as the truth of faith and the good of charity were still to remain in the midst, or with some who are called the elect, the state of the truth of faith as to its quality at that time is described in verses 23–28 ; and in the following verses, now to be explained, is described the state of the good of charity and love, and also the beginning of a new church.

4059. From the particulars contained in these verses it is plainly manifest that they have an internal sense, and that without that sense being understood, it can by no means be known what they involve — as that the sun shall be darkened, that the moon shall not give her light, that the stars shall fall from heaven, and that the powers of the heavens shall be shaken ; and then that the Lord shall appear in the clouds of heaven, that His angels shall sound with a trumpet, and shall gather together His elect. He who has not learned the internal sense of these words, must believe that such things are to come to pass ; yea, that the world is to perish, with everything that is seen in the universe. And yet that by the final judgment is not meant any destruction of the world, but the consummation or vastation of the church as to charity and faith, may be seen above (n. 3353), and is plainly manifest from the words which follow in the same chapter of Matthew : *Then shall two men be in the field ; the one shall be taken, and the other*

left: two women shall be grinding at the mill; the one shall be taken, and the other left (verses 40, 41).

4060. That by these words, therefore, which we have now before us, is signified the state of the church at that time as to good, that is, as to charity toward the neighbor and love to the Lord, is evident from their internal sense, as follows: *But immediately after the affliction of those days* signifies the state of the church as to the truth of faith, of which just above. Frequently in the Word the desolation of truth is called affliction. That days are states may be seen above (n. 23, 487, 488, 493, 893, 2788, 3462, 3785). From this it is manifest that by these words is signified, that after there is no longer any faith, there will be no charity. For faith leads to charity, because it teaches what charity is, and charity takes its quality from the truths of faith; but the truths of faith take their essence and their life from charity, as has been shown many times in the preceding volumes. *The sun shall be darkened, and the moon* ² *shall not give her light* signifies love to the Lord, which is the sun, and charity toward the neighbor, which is the moon. To be darkened and not to give their light, signifies that they will not appear, and thus will vanish away. That the sun is the celestial of love, and the moon the spiritual of love, that is, that the sun is love to the Lord, and the moon charity toward the neighbor, which exists by faith, may be seen above (n. 1053, 1529, 1530, 2120, 2441, 2495). The reason that this is the signification of the sun and the moon, is that in the other life the Lord appears as a sun to those in heaven who are in love to Him, who are called celestial, and as a moon to those who are in charity toward the neighbor, who are called spiritual (see n. 1053, 1521, 1529-1531, 3636, 3643). The sun and the moon in ³ the heavens, or the Lord, is never darkened, nor loses its light, but shines perpetually; and thus neither is love to the Lord darkened with the celestial, nor does charity toward the neighbor lose its light with the spiritual, in the

heavens, nor on the earth with those with whom these angels are, that is, who are in love and charity. Those however who are in no love and charity, but in the love of self and the world, and thence in hatred and revenge, bring that darkening upon themselves. This is as with the sun of the world, which shines continuously ; but when the
4 clouds interpose, it does not appear (n. 2441). *And the stars shall fall from heaven* signifies that the knowledges of good and truth will perish. Nothing else is signified by stars when they are named in the Word (n. 1808, 2849). *And the powers of the heavens shall be shaken* signifies the foundations of the church, which are said to be shaken and made to quake when they perish. For the church on earth is the foundation of heaven, since the influx of good and truth from the Lord through the heavens finally terminates in the goods and truths which are with the man of the church. When therefore the man of the church is in such a perverted state as no longer to admit the influx of good and truth, the powers of the heavens are then said to be shaken. For this reason it is always provided by the Lord that something of the church should remain, and that when an old church perishes, a new one should be instituted.
5 *And then shall appear the sign of the Son of Man in heaven* signifies the appearing of the Divine truth at that time ; the sign means appearing ; the Son of Man is the Lord as to Divine truth (see n. 2803, 2813, 3704). It was this appearing, or this sign, as to which the disciples asked when they said, *Tell us, when shall these things be, and what shall be the sign of Thy coming, and of the consummation of the age* (verse 3 of the same chapter). For they knew from the Word that when the age should be consummated, the Lord would come ; and they learned from the Lord Himself that He would come again, by which they understood that the Lord would once more come into the world ; not yet knowing that the Lord has come whenever the church has been vastated. Not that He has come in person, as

when He assumed the human by birth and made it Divine, but that it has been by an appearing — either manifest, as when He appeared to Abraham in Mamre, to Moses in the bush, to the people of Israel on Mount Sinai, and to Joshua when he entered the land of Canaan; or not so manifest, as by inspirations by which the Word was given, and then through the Word; for the Lord is present in the Word, all things in the Word being from Him and concerning Him, as may be evident from what has been shown many times in these pages. This is the appearing which is here signified by the sign of the Son of Man, and which is described in this verse. *And then shall all the tribes of the 6 earth wail* signifies that all who are in the good of love and the truth of faith shall be in grief. That wailing signifies this, may be seen in Zechariah (xii. 10–14); and that tribes signify all things of good and truth, or of love and faith, and consequently those who are in them, may be seen above (n. 3858, 3926). They are called the tribes of the earth, because those are meant who are within the church. That the earth is the church, may be seen above (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2928, 3355). *And 7 they shall see the Son of Man coming in the clouds of the heavens with power and great glory* signifies that the Word shall then be revealed as to its internal sense, in which the Lord is. The Son of Man is the Divine truth which is therein (n. 2803, 2813, 3704). The cloud is the literal sense. Power is predicated of the good and glory of the truth which are therein. That these things are signified by seeing the Son of Man coming in the clouds of the heavens, see the preface to the eighteenth chapter. This is the coming of the Lord which is here meant, and not that He is to appear in the clouds according to the letter. Now follows the institution again of a new church, which takes place when an old one is vastated and rejected. *He 8 shall send forth His angels with a trumpet and a great voice* signifies election, not by visible angels, still less by

trumpets, and by great voices, but by the influx of holy good and holy truth from the Lord through angels; and therefore by angels in the Word something of the Lord is signified (n. 1925, 2821, 3039). Here are signified things which are from the Lord and concerning the Lord. By the trumpet and the great voice is signified evangelizing, 9 as elsewhere also in the Word. *And they shall gather together His elect from the four winds, from one end of the heavens even to the other end thereof* signifies the instituting of a new church. The elect are those who are in the good of love and faith (n. 3755-3900); the four winds from which they shall be gathered together are all states of good and truth (n. 3708); from one end of the heavens to the other end of them, means the internals and the externals of the church. These now are the things which are signified by those words of the Lord.

CHAPTER XXXI.

1. And he heard the words of Laban's sons, saying, Jacob hath taken all that was our father's; and from that which was our father's hath he made all this wealth.

2. And Jacob saw the face of Laban, and behold he was not at all with him as yesterday and the day before.

3. And Jehovah said unto Jacob, Return unto the land of thy fathers, and to thy nativity, and I will be with thee.

4. And Jacob sent, and called Rachel and Leah to the field unto his flock.

5. And he said unto them, I see your father's face, that he is not at all toward me as yesterday and the day before; and the God of my father hath been with me.

6. And ye know that with all my strength I have served your father.

7. And your father hath deceived me, and hath changed my wages ten ways, and God hath not suffered him to do evil with me.

8. If he said thus, The speckled shall be thy wages, then all the flock bare speckled ; and if he said thus, The ring-straked shall be thy wages, then all the flock bare ring-straked.

9. And God hath taken away the acquisition of your father, and hath given it to me.

10. And it came to pass at the time that the flock grew warm, that I lifted up mine eyes, and saw in a dream, and behold the he-goats which leaped upon the flock were ring-straked, speckled, and grisled.

11. And the angel of God said unto me in the dream, Jacob ; and I said, Here am I.

12. And he said, Lift up now thine eyes, and see all the he-goats which leap upon the flock, ring-straked, speckled, and grisled ; for I have seen all that Laban doeth unto thee.

13. I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto me ; now arise, go forth out of this land, and return unto the land of thy nativity.

14. And Rachel and Leah answered, and said unto him, Is there yet any portion and inheritance for us in our father's house ?

15. Are we not counted of him strangers ? for he hath sold us, and devouring hath also devoured our silver.

16. For all the riches which God hath taken away from our father, that is ours and our sons' ; and now all that God hath said unto thee, do.

17. And Jacob arose, and set his sons and his women upon camels.

18. And he carried away all his acquisition, and all his substance which he had gathered, the acquisition of his purchase, which he had gathered in Paddan Aram, to go to Isaac his father into the land of Canaan.

19. And Laban was gone to shear his flock ; and Rachel stole the teraphim which were her father's.

20. And Jacob stole the heart of Laban the Aramean, in that he told him not that he was fleeing.

21. And he fled, he and all that he had ; and he rose up, and passed over the river, and set his face toward the mountain of Gilead.

22. And it was told Laban on the third day, that Jacob was fled.

23. And he took his brethren with him, and pursued after him seven days' journey, and joined him in the mountain of Gilead.

24. And God came to Laban the Aramean in a dream of the night, and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil.

25. And Laban came up with Jacob, and Jacob had pitched his tent in the mountain ; and Laban pitched with his brethren in the mountain of Gilead.

26. And Laban said to Jacob, What hast thou done ? and thou hast stolen my heart ; and hast carried away my daughters as captives of the sword.

27. Wherefore hast thou concealed thyself to flee ? and hast stolen me ? and hast not told me ? and I would have sent thee away with gladness, and with songs, with timbrel, and with harp.

28. And thou hast not suffered me to kiss my sons and my daughters ; now thou hast acted foolishly.

29. Let my hand be God to do you evil ! And the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not with Jacob from good even to evil.

30. And now going thou hast gone, because longing thou hast longed after thy father's house ; wherefore hast thou stolen my gods ?

31. And Jacob answered and said to Laban, Because I was afraid, for I said, Lest thou shouldst take away thy daughters from me by force.

32. With whomsoever thou findest thy gods, he shall

not live before our brethren ; discern thou what is with me, and take it to thee. And Jacob knew not that Rachel had stolen them.

33. And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maidservants, and found them not ; and he went out of Leah's tent, and went into Rachel's tent.

34. And Rachel had taken the teraphim, and put them in the camel's straw, and sat upon them ; and Laban felt about all the tent, and found them not.

35. And she said to her father, Let there not be anger in the eyes of my lord, that I cannot rise up before thee, for the manner of women is upon me. And he searched, and found not the teraphim.

36. And Jacob was wroth, and chode with Laban ; and Jacob answered and said to Laban, What is my trespass ? what is my sin, that thou hast hotly pursued after me ?

37. Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house ? set it here before my brethren and thy brethren, and let them judge between us two.

38. These twenty years have I been with thee, thy sheep and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39. The torn I brought not unto thee, I bare the loss of it, from my hand didst thou require it, whether stolen by day or stolen by night.

40. Thus I was, in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes.

41. These twenty years have I served thee in thy house, fourteen years for thy two daughters, and six years for thy flock, and thou hast changed my wages ten ways.

42. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labor of my hands, and judged yesternight.

43. And Laban answered, and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine ; and my daughters what can I do unto them this day ? or unto their sons which they have borne ?

44. And now go, let us make a covenant I and thou, and let it be for a witness between me and thee.

45. And Jacob took a stone, and set it up for a pillar.

46. And Jacob said unto his brethren, Gather stones ; and they took stones, and made a heap, and they did eat there by the heap.

47. And Laban called it Jegar-sahadutha, and Jacob called it Galeed.

48. And Laban said, This heap is a witness between me and thee this day ; therefore he called the name of it Galeed ;

49. And Mizpah ; for he said, Jehovah watch between me and thee, for we shall be hidden one from another.

50. If thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us, see, God is witness between me and thee.

51. And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee.

52. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil.

53. The God of Abraham and the God of Nahor judge between us, the God of their father ; and Jacob swore by the Fear of his father Isaac.

54. And Jacob sacrificed a sacrifice in the mountain, and called his brethren to eat bread ; and they did eat bread, and tarried all night in the mountain.

55. And in the morning Laban arose early, and kissed his sons and his daughters, and blessed them, and Laban departed and returned to his place.

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4061. The subject here in the internal sense is the separation of the good and truth represented by Jacob and his women, from the good signified by Laban, that the former might be conjoined to the Divine from a direct Divine stock, and also the state of both regarding separation.

INTERNAL SENSE.

4062. Verses 1-3. *And he heard the words of Laban's sons, saying, Jacob hath taken all that was our father's; and from that which was our father's hath he made all this wealth. And Jacob saw the face of Laban, and behold he was not at all with him as yesterday and the day before. And Jehovah said unto Jacob, Return unto the land of thy fathers, and to thy nativity, and I will be with thee.* "And he heard the words of Laban's sons, saying" signifies the truths of the good signified by Laban, of what quality they were relatively to the good acquired thereby in the natural by the Lord; "Jacob hath taken all that was our father's" signifies that all things of the good now meant by Jacob were given to Him therefrom; "and from that which was our father's hath he made all this wealth" signifies that He gave it to Himself. "And Jacob saw the face of Laban" signifies change of state with that good, when the good meant by Jacob receded; "and behold he was not at all with him as yesterday and the day before" signifies the state altogether changed toward the good signified by Jacob, though nothing was taken away from it, but that it had its own as before, except the state as to conjunction. "And Jehovah said unto Jacob" signifies the Lord's perception from the Divine; "Return unto the land of thy fathers" signifies that He should now betake

Himself nearer to good Divine; "and to thy nativity" signifies that He should betake Himself to truth therefrom; "and I will be with thee" signifies that He would then be the Divine.

4063. *And he heard the words of Laban's sons, saying.* That this signifies the truths of the good signified by Laban, of what quality they were relatively to the good acquired thereby in the natural by the Lord, is evident from the signification of sons, as truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the representation of Laban, as collateral good of a common stock (n. 3612, 3665, 3778), and thus such good as may serve for introducing genuine goods and truths (n. 3974, 3982, 3986 at the end); here good that had so served, for its separation is treated of. Jacob's hearing the words, involves in the internal sense what their quality was relatively to the good acquired in His natural by the Lord, as may be evident from what now follows; for they were words of indignation, and declared that Jacob had taken all that was their father's, and Jacob saw the face of Laban, that he was not as yesterday and the day before. That Jacob represents the Lord's natural, and in the foregoing chapter the good of truth therein, may be seen above (n. 3659, 3669, 3677, 3775, 3829, 4009).
- 2 How it is with the good signified by Laban relatively to the good of truth which is represented by Jacob, may be evident from what is said and shown in the foregoing chapter. This may be further illustrated by the states of man's regeneration, which is also here treated of in the representative sense. When a man is being regenerated, he is then kept by the Lord in a kind of mediate good. This good serves for introducing genuine goods and truths, but after these have been introduced, it is then separated from them. Every one who has learned anything about regeneration and about the new man, can understand that the new man is altogether different from the old; for the new man is in affection for spiritual and heavenly things, and these make

its enjoyments and blessedness ; but the old man is in affections for worldly and earthly things, and these make its enjoyments and pleasures. The new man therefore regards ends in heaven, but the old man ends in the world. From this it is manifest that the new man is altogether different and diverse from the old. That man may be led ³ through from the state of the old man into that of the new, the lusts of the world must be put off, and the affections of heaven must be put on. This is effected by innumerable means, which are known to the Lord alone, and yet many of them become known to angels also from the Lord, but few if any to man. Nevertheless they are one and all made manifest in the internal sense of the Word. When a man, therefore, from the old man is made new, that is, when he is regenerated, it is not done in a moment, as some believe, but during many years, and indeed, during the man's whole life, even to its end. For his lusts are to be extirpated, and heavenly affections to be implanted ; and the man is to be gifted with a life which he had not before, and of which indeed he scarce knew anything. As the states of his life, therefore, are to be changed to so great a degree, it cannot be otherwise than that he should be kept for a long time in a kind of mediate good, that is, in a good which partakes both of the affections of the world, and also of the affections of heaven ; and except by being kept in that good, he in no wise admits heavenly goods and truths. That mediate good is what is signified by ⁴ Laban and his flock. But man is kept in that mediate good no longer than until it has served that use ; but this being served, it is then separated. This separation is described in this chapter. That there is a mediate good, and that it is separated after it has subserved its use, may be illustrated by the changes of state which every man undergoes from infancy even to old age. It is known that a man's state is of one kind in infancy, of another in boyhood, another in youth, another in adult age, and another

in old age. It is also known that a man puts off his state of infancy with its toys when he passes into the state of boyhood, and that he puts off his state of boyhood when he passes into the state of youth, and this again when he passes into the state of adult age, and at length this state when he passes into that of old age. And if one considers he may also know that every age has its enjoyments, and that by them he is introduced successively into those of the following age, the enjoyments of each age serving him for arriving at those of the succeeding age, and at length to
 5 the enjoyment of intelligence and wisdom in old age. From this it is manifest that the former things are always left when a new state of life is put on. But this comparison can serve only for knowing that enjoyments are means, and that these are left when the man enters into the following state. When however man is being regenerated, his state then becomes altogether different from his former one ; and he is led to it, not in any natural manner, but by the Lord in a supernatural manner ; nor does any one arrive at this state except by the means of regeneration, which are provided by the Lord alone, and thus by the mediate good of which we have been speaking. And when he has been led through to that state in which he has no longer worldly, earthly, and corporeal things for his end, but those which are of heaven, then that mediate good is separated. To have for one's end is to love one thing above any other.

4064. *Jacob hath taken all that was our father's.* That this signifies that all things of the good meant by Jacob were given to him therefrom, namely, from that mediate good, may be evident without explanation. But that they were not so given to him, is manifest from what follows. It was the sons of Laban who said that.

4065. *And from that which was our father's hath he made all this wealth.* That this signifies that He gave them to Himself, is evident from the signification of making wealth, as giving to one's self. For it is predicated in the

supreme sense of the Lord, Who never took anything of good and truth from another, but from Himself alone. Another good had indeed served Him as a means, which was akin with His maternal human ; for Laban, by whom that good is signified, was the brother of Rebekah, who was Jacob's mother. But by that mediate good He procured to Himself those by which He made His natural Divine by His own power. It is one thing to procure something to one's self from a means, and another to procure it by a means. He procured good to Himself by a means because He was born a man, and derived from the mother a hereditary which was to be expelled ; but not from a means because He was conceived of Jehovah, from Whom He had the Divine ; wherefore He gave to Himself all goods and truths, which He made Divine. For the Divine Itself has need of none, not even of that mediate good ; except that He willed that all things should be done according to order.

4066. *And Jacob saw the face of Laban.* That this signifies the change of state with that good, when the good meant by Jacob receded, is evident from the representation of Jacob, as the good of the natural, and from the representation of Laban, as mediate good — often shown above ; and from the signification of face, as the interiors (n. 358, 1999, 2434, 3527, 3573), here changes of the interiors, or what is the same, changes of state ; for it is said, “ he saw his face, and behold he was not at all with him as yesterday and the day before.” The reason that the interiors are signified by face in the Word, is that the interiors shine forth from the face and present themselves in the face as in a mirror, or in an image ; and hence the face or the countenance signifies states of thoughts and states of affections.

4067. *And behold he was not at all with him as yesterday and the day before.* That this signifies the state altogether changed toward the good signified by Jacob, though

nothing was taken away from it, but that it had its own as before, except the state as to conjunction, may be evident from this, that his being not at all with him as yesterday and the day before, is a state altogether changed toward Jacob, that is, toward the good signified by Jacob ; and from what precedes, that from Laban, that is, from the good signified by Laban, nothing had been taken, but that
2 it had its own as before. That it may be comprehended how the case is with goods and truths in man, what is known to scarce any one must be revealed. It is known and acknowledged indeed that all good and all truth are from the Lord ; and it is also acknowledged by some, that there is an influx, but of such a nature that man is not aware of it. And yet as it is not known, or at least not acknowledged in heart, that there are spirits and angels around man, and that his internal man is in the midst of them, and is thus ruled by the Lord, it is very little believed, even though it is so said. There are innumerable societies in the other life, which are arranged and set in order by the Lord according to all the genera of good and truth ; and societies which are in the opposite, arranged according to all the genera of evil and falsity ; so much so, that there is not given any genus of good and truth, nor any species of that genus, nor indeed any specific variety, which does not have such angelic societies, or to which there are not angelic societies that correspond. Nor on the other hand, is there any genus of evil and falsity, nor any species of that genus, nor indeed any specific variety, to which there are not diabolical societies that correspond. In such society is every man as to his interiors, that is, as to his thoughts and affections, though he knows it not. Everything which he thinks and wills is from them, in so much that if the societies of spirits and angels in which he is were taken away, he would that moment have no thought and no will, and would even that moment fall down quite dead. Such is man's state, though he believes that he has all things from

himself, and that there is neither a hell nor a heaven ; or that hell is far removed from him, and heaven also. Furthermore, the good that is in man appears to him like something simple, or as one thing, and yet is so manifold, and consists of things so various, that he can never explore even its generals only. It is the same with the evil in man. But such as is the good in man, such is the society of angels with him, and such as is the evil in him, such is the society of evil spirits with him. Man adjoins the societies to himself, or puts himself in the society of such as himself ; for like is associated with like. For example — he who is avaricious adjoins to himself societies of like spirits who are in the same lust. He who loves himself above and despises others, adjoins to himself those that are like him. He who takes enjoyment in revenge adjoins such as are in like enjoyment ; and so with the rest. These all communicate with hell. The man is in the midst of them, and is ruled altogether by them, so entirely that he is not his own master, but belongs to them, though he thinks from his enjoyment and its freedom that he governs himself. He, however, who is not avaricious, or he who does not love himself above others nor despise others, and he who does not take enjoyment in revenge, is in the society of similar angels, and is led by the Lord through them, and indeed through freedom, to all the good and truth to which he suffers himself to be led ; and as he suffers himself to be led to more interior and more perfect good, he is also conducted to angelic societies that are more interior and more perfect. His changes of state are nothing else than changes of societies. That it is really so, is evident to me from continual experience of now many years, from which it has become as familiar to me as what is familiar to a man from his infancy. From these things it may now be evident how it is with man's regeneration, and with the mediate enjoyments and goods by which he is conducted by the Lord from the state of his old man to the state of

his new man — namely, that this is done by means of angelic societies, and by change of them. Mediate goods and enjoyments are nothing else than such societies, which are applied to man by the Lord, that by means of them he may be introduced to goods and truths that are spiritual and celestial. And when he has been led to these, those societies are then separated, and more interior and more perfect are adjoined to him. By the mediate good which is signified by Laban, and by the separation of that good, which is treated of in this chapter, nothing else is meant.

4068. *And Jehovah said unto Jacob.* That this signifies the Lord's perception from the Divine, is evident from the signification of saying, in the historic Word, as perceiving (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). That Jehovah is the Lord, may be seen above (n. 1343, 1736, 1793, 2921, 3023, 3035). From this it manifest that by Jehovah said, is signified the Lord's perception from the Divine.

4069. *Return unto the land of thy fathers.* That this signifies that He should now betake Himself nearer to good Divine, is evident from the signification of the land of the fathers, as here good Divine, because it is predicated of the Lord ; for the land, namely, Canaan, signifies the Lord's kingdom (n. 1607, 3481), and in the supreme sense the Lord's Divine Human, because this flows in and makes His kingdom (n. 3038, 3705) ; and a father denotes good (see n. 3703). And as now the goods and truths were procured whereby the Lord might make His natural Divine, which were represented by Jacob's tarrying with Laban, and by his acquisitions there, it follows that by his returning to the land of his fathers is meant to betake Himself nearer to good Divine.

4070. *And to thy nativity.* That this signifies that He should betake Himself nearer to truth therefrom, is evident from the signification of nativity, as truth which is from good. For all truth is born from good, its origin is from

no other source, and it is called truth because it is of good, and because it confirms that from which it is, that is, good. From this is the signification of nativity here. That nati-
vities are of faith may be seen above (n. 1145, 1255), and that bringing forth is acknowledging in faith and act (see n. 3905, 3915).

4071. *And I will be with thee.* That this signifies that He would then be the Divine, is evident from this, that Jehovah spoke; and by Jehovah is meant the Lord, as above (n. 4068), thus the Divine. To be with him in whom that is, or who is that, is to be the Divine. The supreme sense, which is concerning the Lord, is such that there appears a division in the sense of the letter; but in the highest internal sense there is unity.

4072. Verses 4-13. *And Jacob sent, and called Rachel and Leah to the field unto his flock. And he said unto them, I see your father's face, that he is not at all toward me as yesterday and the day before; and the God of my father hath been with me. And ye know that with all my strength I have served your father. And your father hath deceived me, and hath changed my wages ten ways, and God hath not suffered him to do evil with me. If he said thus, The speckled shall be thy wages, then all the flock bare speckled; and if he said thus, The ring-straked shall be thy wages, then all the flock bare ring-straked. And God hath taken away the acquisition of your father, and hath given it to me. And it came to pass at the time that the flock grew warm, that I lifted up mine eyes, and saw in a dream, and behold the he-goats which leaped upon the flock were ring-straked, speckled, and grisled. And the angel of God said unto me in the dream, Jacob; and I said, Here am I. And he said, Lift up now thine eyes, and see all the he-goats which leap upon the flock, ring-straked, speckled, and grisled; for I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto me; now arise, go forth out*

of this land, and return unto the land of thy nativity. “And Jacob sent, and called Rachel and Leah to the field unto his flock” signifies the adjoining of affections for truth by the good now meant by Jacob, and application at the time when it departed. “And he said unto them, I see your father’s face, that he is not at all toward me as yesterday and the day before” signifies change of state in the good signified by Laban; “and the God of my father hath been with me” signifies that all things which He had were from the Divine. “And ye know that with all my strength I have served your father” signifies that it was of His own power. “And your father hath deceived me, and hath changed my wages ten ways” signifies the state of good toward Himself, when He of Himself applied the things of that good, and its very great change; “and God hath not suffered him to do evil with me” signifies that still it could not hinder. “If he said thus, The speckled shall be thy wages, then all the flock bare speckled” signifies His freedom, and that in His freedom those things were taken by the Lord, and these even to evils adjoined to the goods; “and if he said thus, The ring-straked shall be thy wages, then all the flock bare ring-straked” signifies the same things even to falsities adjoined. “And God hath taken away the acquisition of your father, and hath given it to me” signifies that they were from the Divine. “And it came to pass at the time that the flock grew warm” signifies ardor of affection for their being conjoined; “that I lifted up mine eyes, and saw in a dream” signifies perception of natural good in obscurity; “and behold the he-goats which leaped upon the flock were ring-straked, speckled, and grisled” signifies the effect that natural good meant by Jacob should be imbued with such things therefrom. “And the angel of God said unto me in the dream, Jacob; and I said, Here am I” signifies perception from the Divine, and presence in that obscure state. “And he said, Lift up now thine eyes” signifies attention thereto from His own; “and see

all the he-goats which leap upon the flock, ring-straked, speckled, and grisled " signifies that such things should be introduced ; " for I have seen all that Laban doeth unto thee " signifies the proprium of the good signified by Laban, that it is not such as to act of itself. " I am the God of Bethel " signifies the Divine in the natural ; " where thou anointedst a pillar " signifies where the good of truth is, and its boundary ; " where thou vowedst a vow unto me " signifies what is holy ; " now arise " signifies elevation ; " go forth out of this land " signifies separation from that good ; " and return unto the land of thy nativity " signifies conjunction with the Divine good of truth.

4073. *And Jacob sent, and called Rachel and Leah to the field unto his flock.* That this signifies the adjoining of affections for truth by the good now meant by Jacob, and application at the time when it departed, is evident from the representation of Jacob, as the good of the natural, often spoken of above ; and from the representation of Rachel and Leah, as affections for truth that are adjoined to that good, Rachel affection for interior truth, and Leah affection for external truth (see n. 3758, 3782, 3793, 3819). That sending to them and calling them into the field unto his flock, is adjoining them to itself, is manifest. Field signifies what is of good, and where there is good (n. 2971, 3196, 3310, 3317) ; and flock goods and truths themselves which were now acquired, and to which the affections for truth meant by Rachel and Leah were applied when the good departed. Jacob in this chapter represents the good of the natural, that it drew nearer to conjunction with the Divine (n. 4069), because it was in readiness to separate itself, and was in the act of separation, from the good signified by Laban — see what is said of Jacob above (n. 3775). For representations are according to changes of state as to good and truth, and changes of state are according to changes of spirits and angels who are in such good and truth, as was shown above (n. 4067). When 2

the societies of spirits and angels which are in mediate good recede, then new societies which are in a more perfect good draw near. Man's state is altogether according to the societies of spirits and angels in the midst of whom he is; such is his will, and such his thought. But his changes of state are quite different when he adjoins the societies to himself, or himself to them, from what they are when the societies are adjoined to him by the Lord. When he adjoins himself to them, he is then in evil; but when they are adjoined to him by the Lord, he is then in good. When he is in good, such good as serves for the reformation of his life flows in through the societies. What is here said in the internal sense respecting the good represented by Jacob, the affections for truth, which are Rachel and Leah, and the application of these when he departed from the good signified by Laban, are exhibited just so to the life with societies and their changes. From the societies angels perceive the states which are with man, and thus his goods and truths as to their quality, and accordingly innumerable things which scarcely appear to man as one general thing. Thus angels are in the very causes, seeing and perceiving the societies with man, while man is in effects and does not see them, but has only an obscure perception of them, by some changes of state that are from them; and sees nothing as regards good and truth, unless he is enlightened through angels by the Lord.

4074. *And he said unto them, I see your father's face, that he is not at all toward me as yesterday and the day before.* That this signifies change of state in the good signified by Laban, is evident from what was said above (see n. 4067) where the same words occur.

4075. *And the God of my father hath been with me.* That this signifies that all things which He had were from the Divine, is evident from the fact that the God of His father, when predicated of the Lord, is the Divine which He had; and that He hath been with me, means that all

things which He had were therefrom. When the Lord made the human in Himself Divine, He also had societies of spirits and angels around Him, for He willed all things to be done according to order ; but He called around Himself such as might be of service, and changed them at His good pleasure ; yet He took and applied to Himself nothing of good and truth from them, but all from His Divine. In this manner He also reduced to order both heaven and hell, and this by successive steps, until He fully glorified Himself. That societies of spirits and angels might subserve a use, and He still take nothing from them, may be illustrated by examples. Societies which are such ² as to believe that good is from themselves, and thus to place merit in their good, had been serviceable to Him for introducing Him into knowledge concerning such good, and thence into wisdom concerning good without merit, such as is that which is from the Divine. That knowledge, and the wisdom thence gained, were not from those societies, but gained through them. For another example — societies which believe themselves to be very wise, and yet reason about good and truth, and about everything whether it is so, are for the most part of the spiritual ; these societies were serviceable to Him for introducing Him into knowledge regarding them, how much they are relatively in shade, and that unless the Lord should have mercy on them they would perish ; and into knowledge of many more things from the Divine, which were not from these societies, but through them. Take for yet another exam- ³ ple societies which are in love to God, and believe that if they look to the Infinite, and worship a hidden God, they can be in love to Him ; when yet they are not, unless by some idea they make that Infinite finite, or present the hidden God visible within themselves by finite intellectual ideas ; because in any other way it would be looking into thick darkness, and embracing with love what is in it, and thus many absurd and distorted notions, according to the

ideas of each one. Such societies were also serviceable to Him for introducing Him into knowledge of the quality of their interiors, and also of the quality of their love, and likewise into pity that they too could not be saved unless the Lord's human should become also Divine, for them to look upon. This wisdom was not from these societies, but through them from the Divine. It is similar in other cases. From this it is manifest how it is that nothing was taken from the good signified by Laban, but that all things which the Lord had were from the Divine, that is, from Himself.

4076. *And ye know that with all my strength I have served your father.* That this signifies that it was from His own power, is evident from the signification of serving, as study (see n. 3824, 3846), but as His own power, when predicated of the Lord (see n. 3975, 3977), and still more when it is said, with all my strength.

4077. *And your father hath deceived me, and hath changed my wages ten ways.* That this signifies the state of good toward Himself, when He of Himself applied the things of that good, and its very great change, is evident from the signification of father, here Laban, as mediate good—of which above; from the signification of wages, as being from Himself (see n. 3996, 3999); and from the signification of ten ways, as a very great change. Ten means very great (n. 1988), and ways mean changes. The very state of that good, when the Lord of Himself applied the things which were of that good, is involved as being changed. If now instead of the good signified by Laban, such a society of spirits and angels as are in such good be conceived, it is manifest what takes place. The societies do not easily recede from him with whom they have been; but when he with whom they are recedes, they are then indignant, and behave themselves in like manner as Laban here did toward Jacob. Indeed, if they perceive that any good has come to him through their means, they say that it came to him from them; for in their indignation they

2 speak from evil. It is similar with every man who is being regenerated, namely, that societies are applied to him by the Lord, which serve for introducing genuine goods and truths, not from them, but by means of them; and when he who is being regenerated is transferred to other societies, those that were with him before are indignant. But these things do not appear to man, because he does not believe that he is in the company of spirits and angels; but they appear manifestly to angels, and to those also to whom by the Divine mercy of the Lord it is given to speak with them, and to be among them as one of them. By this means it has been given me to know that it is so. The 3 spirits lament greatly that man does not know this, not even that they are with him; and still more that many deny not only their presence, but also that there is a hell and a heaven, though this they ascribe to man's stupidity; whereas man has not the least of thought, nor the least of will, which does not come from the Lord by influx through them; and it is through them as means that the Lord governs the human race, and every one in particular.

4078. *And God hath not suffered him to do evil with me.* That this signifies that still it could not hinder, is evident from the signification of not suffering to do evil, when predicated in regard to the Lord, as not being able to hinder. For nothing can do evil to the Divine, but its flowing in can be hindered. All evil does this; and from this it is manifest what is here signified by doing evil.

4079. *If he said thus, The speckled shall be thy wages, then all the flock bare speckled.* That this signifies His freedom, and that in His freedom those things were taken by the Lord, and these even to evils adjoined to the goods, is evident from the state of the subject in the internal sense, which is that He had freedom to change the wages, and thus that in His freedom those things were taken. That these were taken even to evils adjoined to the goods, is evident from the signification of the speckled, as goods with which evils are mingled (see n. 3993, 3995, 4005).

4080. *And if he said thus, The ring-straked shall be thy wages, then all the flock bare ring-straked.* That this signifies the same things even to falsities adjoined, is evident from what has now been said; and from the signification of the ring-straked, as truths strewn and mingled with evils (see n. 4005), and consequently falsities.

4081. *And God hath taken away the acquisition of your father, and hath given it to me.* That this signifies that they were from the Divine, is evident from what was said and shown above (n. 4065, 4075).

4082. *And it came to pass at the time that the flock grew warm.* That this signifies the ardor of affection for their being conjoined, is evident from the signification of growing warm, as ardor of affection and its effect (see n. 4018, 4019); and thus that they should be conjoined, that is, goods and truths.

4083. *That I lifted up mine eyes, and saw in a dream.* That this signifies perception of natural good in obscurity, is evident from the signification of lifting up the eyes, as thinking and also intending (see n. 2789, 2829, 3198), and thus perceiving; and from the signification of, in a dream, as in obscurity (n. 2514, 2528). The good of the natural is Jacob.

4084. *And behold the he-goats which leaped upon the flock were ring-straked, speckled, and grisled.* That this signifies the effect that natural good meant by Jacob should be imbued with such things therefrom, may be evident from what has been said on these subjects in the preceding chapter; for by means of the flock of Laban there passed to Jacob the ring-straked, speckled, and spotted, that is, such things as are signified thereby.

4085. *And the angel of God said unto me in the dream, Jacob; and I said, Here am I.* That this signifies perception from the Divine, and presence in that obscure state, is evident from the signification of saying, in the historic Word, as perceiving, which has been often shown above; and from

the signification of the angel of God, as from the Divine ; for an angel, when named in the Word, signifies something of the Lord, that is, something of the Divine (see n. 1925, 2319, 2821, 3039) ; for the reason that an angel does not speak from himself, but from the Lord, especially when he speaks in a dream, as here to Jacob. Angels also are of such disposition as to be indignant if anything of good and truth that they speak is attributed to them ; and as far as they can, they remove such an idea with others, especially with man ; for they know and perceive that all the good and truth which they think, will, and effect, they have from the Lord, and thus from the Divine. From this it may be evident that by angels in the Word is signified something of the Lord, that is, the Divine ; and that the perception therefrom is here in obscurity, is evident from the signification of, in a dream, as in obscurity (see n. 2514, 2528). Presence in the natural, and in its obscurity, is signified by the reply of Jacob.

4086. *And he said, Lift up now thine eyes.* That this signifies attention thereto from His own, is evident from the signification of lifting up the eyes, as thinking and intending (see n. 2789, 2829), and thus attending to. That it is from His own here, is manifest from its being said, Lift up thine eyes and see, and also from the series.

4087. *And see all the he-goats which leap upon the flock, ring-straked, speckled, and grisled.* That this signifies that such things should be introduced, and thus that He should be imbued with such things, is evident from what was said just above (n. 4084), where similar words are found.

4088. *For I have seen all that Laban doeth unto thee.* That this signifies the proprium of the good signified by Laban, that it is not such as to act of itself, is evident from the representation of Laban, as mediate good, often spoken of before. That its proprium is not such as to act of itself, is signified by the words, I have seen all that he doeth unto thee. That this is its signification is manifest from con-

temptation of things in the internal sense, and also from the societies which are in such good, from which it is manifestly seen what kind of good that is, since they are societies of spirits which serve as mediums and for communication (see n. 4047). These are not such as to do much of themselves and their proprium, but suffer themselves to be led by others, and thus to good by angels, and to evil by evil spirits. This is also apparent in the story here told of Laban, especially from what follows, and thus it is manifest what is meant by the proprium of the good signified by Laban, not being such as to act of itself. These things which are contained in the internal sense, in verses 6-12, are explained in a summary manner, because they are similar to those that have been treated of in the foregoing chapter, where they are explained more fully.

4089. *I am the God of Bethel.* That this signifies the Divine in the natural, is evident from the signification of Bethel, as good in the ultimate of order (see n. 3729), and accordingly in the natural ; for this is the ultimate of order, since celestial and spiritual things are terminated therein. From this it is manifest that the God of Bethel is the Divine in the natural. Since Bethel signifies good in the natural, it also signifies the knowledges of celestial things there, for these are of good.

4090. *Where thou anointedst a pillar.* That this signifies where the good of truth is and its boundary, is evident from the signification of a pillar, as a holy boundary, and thus the ultimate of order, and therefore truth (n. 3727) ; and from the signification of anointing, or pouring oil upon the head of a pillar, which was done by Jacob, as making truth good (n. 3728).

4091. *Where thou vowedst a vow unto me.* That this signifies what is holy, is evident from the signification of vowing a vow, as being willing that the Lord should provide ; and in the supreme sense, in which it is predicated of the Lord, as meaning that He does provide (n. 3732) ;

and because whatever the Lord provides proceeds from Him, and whatever proceeds from Him is holy, hence by vowing a vow is here signified what is holy. That vowing a vow means what proceeds from the Lord, and therefore what is holy, appears too remote at first sight; but this is because it is man who vows a vow, by which he binds himself to something, or imposes something upon himself in relation to the Divine, in case he obtains his wish. But when it is the Divine Itself, or the Lord, of whom it is predicated, it is not then any vow, but it is willing and providing, or doing. What therefore the Divine or the Lord does, proceeds from Him; and whatever proceeds from Him is holy.

4092. *Now arise.* That this signifies elevation, is evident from the signification of arising, which where mentioned involves elevation (see n. 2401, 2785, 2912, 2927; also what elevation is, n. 3171).

4093. *Go forth out of this land.* That this signifies a separation from that good, namely, that signified by Laban, is evident without explanation.

4094. *And return unto the land of thy nativity.* That this signifies conjunction with the Divine good of truth, is evident from the signification of returning to the land, as betaking Himself nearer to good Divine — of which see above (n. 4069); and from the signification of nativity, as truth, of which also above (n. 4070). From this it is manifest that by returning to the land of his nativity, is signified conjunction with the Divine good of truth.

4095. Verses 14-16. *And Rachel and Leah answered, and said unto him, Is there yet any portion and inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and devouring hath also devoured our silver. For all the riches which God hath taken away from our father, that is ours and our sons'; and now all that God hath said unto thee, do.* "And Rachel and Leah answered, and said unto him" signifies

the reciprocation of affections for truth ; “ Is there yet any portion and inheritance for us in our father’s house ” signifies the first state of their separation from the good signified by Laban. “ Are we not counted of him strangers ? for he hath sold us ” signifies that it had estranged them, so that they no longer belonged to it ; “ and devouring hath also devoured our silver ” signifies that it would consume the truth of those affections if they were not separated. “ For all the riches which God hath taken away from our father, that is ours and our sons’ ” signifies that all things were from His own power, and nothing given from any one, by flowing in from His Divine into that which He took to Himself therefrom ; “ and now all that God hath said unto thee, do ” signifies the Providence of the Lord.

4096. *And Rachel and Leah answered, and said unto him.* That this signifies the reciprocation of affections for truth, is evident from the signification of answering with assent, as what is reciprocal (see n. 2919), and as reception (n. 2941, 2957) ; and from the representation of Rachel, as affection for interior truth, and of Leah, as affection for external truth (see n. 3758, 3782, 3793, 3819). In what precedes, the subject has been in the internal sense the good of the natural, which is signified by Jacob, when it was separated from the mediate good, which is Laban, how this good of the natural adjoined to itself affections for truth, which are signified by Rachel and Leah. The subject now is the reciprocal application of these affections for truth, to good. This application is contained in the internal sense of the words which Rachel and Leah now say. But these things are of such a nature that they do not fall into the understanding, except into that which has been instructed, and which perceives enjoyment in the knowledge of such things, and which therefore has spiritual knowledges for its end. Others care nothing for such things, and cannot even bend their mind to them. For they who have worldly and earthly things for their end,

cannot withdraw their senses from them ; and if they should, they would perceive what is to them not enjoyable ; for they would be then withdrawing and removing themselves from what they have for their end, that is, what they love. Let any one who is of such a nature make the trial with himself, whether he wishes to know how good adjoins itself to affections for truth, and how affections for truth apply themselves to good, and whether knowing this is irksome to him or not ; and he will say that such things are of no benefit to him, and that he apprehends nothing about them. But if such things are told him as relate to ³ his business in the world, though most recondite, and the nature of another person as to his affections, and how he can adjoin him to himself thereby, in applying himself to him both with purpose and with speech, this he not only apprehends, but also perceives interiorly. In like manner he who studies from affection to investigate the abstruse things of the sciences, loves to look and does look into things still more intricate. But when spiritual good and truth are in question, he feels the subject irksome and turns away. These things are said that it may be known what the man of the church is at this day. But how it is with ⁴ good when it adjoins truths to itself by affections, and with truths when they apply themselves to it, cannot be made so evident when the idea or thought is kept on good and truth, but better when it is kept on the societies of spirits and angels through which these flow in ; for, as has been said (n. 4067), man's willing and thinking come from these societies, or flow in from them, and appear as in him. To know how this thing is from the societies of spirits and angels, is to know it from causes themselves ; and to know it from the heaven of angels is to know it from ends of causes. There are historical things also which adjoin themselves to it, and illustrate it, and are thus seen more manifestly. The internal sense treats of the adjunction of good ⁵ to truths, and of the application of truths thereto, in the

natural ; for Jacob is the good in the natural, as has often been said, and his wives are affections for truth. Good, which is of love and charity, flows in from the Lord, and that through angels who are with man ; but not into anything else in him than his knowledges. And because good is there fixed, the thought is kept in truths which are of knowledges ; and from these many things are called up which are related and in agreement ; and this until he thinks that it is so, and until he wills it from affection because it is so. When this is done, good conjoins itself to truths, and the truths apply themselves to good, in freedom ; for all affection causes freedom (n. 2870, 2875, 6 3158, 4031). Even then, however, doubts and sometimes denials are excited by the spirits who are adjoined to him ; but as far as affection prevails, so far he is led to the affirmative, and he is then confirmed in truths by these very things. When good flows in in this manner, it is not perceived that it comes through angels, because it flows in so interiorly, and into his obscurity which he has from worldly and corporeal things. But it should be known that good does not flow in from angels, but through angels from the Lord. This likewise all angels confess, and therefore they never claim to themselves any good, and are even indignant when any one attributes it to them. From these things, now, as from causes themselves, it may be seen how it is with the adjoining of good to truths, and with the application of truths to good, which are the subjects of these words in the internal sense.

4097. *Is there yet any portion and inheritance for us in our father's house ?* That this signifies the first state of their separation from the good signified by Laban, is evident from the signification of the words, is there yet any portion and inheritance for us, as being, have we any longer any conjunction ; and from the signification of our father's house, as the good represented by Laban. From this it follows that by these words is signified the first state of

their separation from the good signified by Laban. For the first state is, that the mind is held in doubt; the second state is, that the doubt is dispelled by reason; the third is affirmation; and the last is acting. In this manner good with truths introduces itself from the intellectual part into the voluntary and is appropriated.

4098. *Are we not counted of him strangers? for he hath sold us.* That this signifies that it had estranged them so that they no longer belonged to it, is evident from the signification of being counted strangers, as being estranged; and from the signification of selling, as so to estrange that they would no longer belong to it.

4099. *And devouring hath also devoured our silver.* That this signifies that it would consume the truth of those affections if they were not separated, is evident from the signification of devouring, as consuming; and from the signification of silver, as truth (see n. 1551, 2954). It is manifest that our silver means the truth of those affections, for affections for truth are represented by Rachel and Leah, as has been often shown before. What these things involve cannot be known, unless it is known how it is with goods and truths which are insinuated by means of a mediate good, or unless it is known of what nature the societies of spirits are which serve as mediate good. The societies of spirits which serve as mediate good are those that are in worldly things, but the societies of angels which serve for introducing affections for truth are not in worldly but in heavenly things. These two societies act within man when he is being regenerated. As far as he is initiated ² into heavenly things by the angels, so far are the spirits who are in worldly things removed; and unless they are removed, truths are dissipated. For worldly things and heavenly things are in concord in man, when heavenly things rule over worldly; but they are in discord when worldly things rule over heavenly. When they are in concord truths are multiplied in man's natural, but when they

are in discord truths are diminished, and even consumed, because worldly things cast shade over heavenly things, and so put them in doubt ; but when heavenly things have rule, they throw light upon worldly things, and put them in clearness, and take away doubts. Those things have rule which are loved above all others. From this it may be evident what is meant by the truth of affections being consumed, if they were not separated ; which is signified by devouring he hath also devoured our silver.

4100. *For all the riches which God hath taken away from our father, that is ours and our sons*'. That this signifies that all things were from His own power, and nothing given from any one, by flowing in from His Divine into that which He took to Himself therefrom, is evident from what has been said and explained above (n. 4065, 4075, 4081).

4101. *And now all that God hath said unto thee, do*. That this signifies the Providence of the Lord, is evident from the signification of doing all that God hath said, as obeying. But when predicated of the Lord, it is providing ; for He does not do from another, but from Himself ; neither does God say to Himself that He should do ; but He says, that is, does from Himself.

4102. Verses 17, 18. *And Jacob arose, and set his sons and his women upon camels. And he carried away all his acquisition, and all his substance which he had gathered, the acquisition of his purchase, which he had gathered in Paddan Aram, to go to Isaac his father into the land of Canaan*. "And Jacob arose" signifies elevation of the good signified by Jacob ; "and set his sons and his women upon camels" signifies elevation of truths and of affections for them, and their orderly arrangement in generals. "And he carried away all his acquisition, and all his substance which he had gathered" signifies separation of the truth and good derived from what was Laban's ; "the acquisition of his purchase" signifies the things procured by these

from other sources ; “ which he had gathered in Paddan Aram ” signifies knowledges of truth and good in the natural ; “ to go to Isaac his father into the land of Canaan ” signifies in order to be conjoined to the Divine good of the rational, that His human might be made Divine.

4103. *And Jacob arose.* That this signifies elevation of the good meant by Jacob, is evident from the signification of rising up, as involving elevation (see n. 2401, 2785, 2912, 2927) ; and from the representation of Jacob, as good of the natural—often spoken of before—here good which is drawing nearer to the Divine, because it was to be separated from the mediate good, or Laban (n. 4073). By the elevation which is signified by rising up, is meant drawing nearer to the Divine. As regards man, he is said to be elevated when he draws nearer to heavenly things, and this because heaven is believed to be elevated, or on high. This is said only from the appearance, for heaven and consequently the things of heaven, that is, heavenly and spiritual things, are not on high, but in the internal (see n. 450, 1735, 2148). And therefore man is in heaven as to his interiors, when he is in spiritual love and faith.

4104. *And set his sons and his women upon camels.* That this signifies elevation of truths and of affections for them, and their orderly arrangement in generals, is evident from the signification of sons, as truths (see n. 489, 491, 533, 1147, 2623) ; from the signification of women, here Rachel and Leah and also the maidservants, as affections for truth, and for knowledges both interior and exterior—as shown before ; and from the signification of camels, as general knowledges in the natural (see n. 3048, 3071, 3143, 3145). He who does not know how it is with representa- 2 tions and correspondences, cannot believe that these words, “ he set his sons and his women upon camels,” have such signification ; for they appear to him too remote to involve and contain in themselves such spiritual meaning, while his thought dwells on the sons, the women, and the camels.

Angels however, who see and perceive all such things spiritually, do not think of the sons, but when sons are named they think of truths ; nor do they think of the women, but when women are named they think of affections for truth, and for interior and exterior knowledges ; nor do they think of the camels, but instead, of general things in the natural, this being their correspondence. Such is angelic thought, and what is wonderful, such is the thought of the internal spiritual man while living in the body, though the external man is entirely ignorant of it. For the same reason, when a man who is regenerated dies, he comes into similar thought, and can think and speak with angels, and this without instruction ; which could by no means be done if he had not such interior thought. That it is so with him, is from the correspondence of natural and spiritual things. From this it may be evident that, though the literal sense of the Word is natural, still in itself and in every particular it contains spiritual things, that is, such as are of interior or spiritual thought and speech therefrom, or like that of
3 angels. The elevation of truths and of affections for them, and their orderly arrangement in generals, is as follows. Truths and affections are elevated when the things of eternal life and of the kingdom of the Lord are preferred above those of the life in the body and of the kingdom of the world. When man acknowledges the former as principal and primary, and the latter as instrumental and secondary, then truths and affections for them are elevated in him ; for he is so far transferred into the light of heaven, in which there is intelligence and wisdom, and so far the things which are of the light of the world are to him images and as it were mirrors in which he sees the things of the light of heaven. The contrary happens when he prefers the things of the life of the body and of the kingdom of the world to those of eternal life and the kingdom of the Lord — as when he believes that the latter do not exist, because he does not see them, and because

no one has come from thence and made them known ; and also when he believes that if they do exist, nothing worse will happen to him than to others ; and confirms himself in these things, and lives the life of the world, and altogether despises charity and faith. With such a man truths and affections for them are not elevated, but are either suffocated, or rejected, or perverted ; for he is in natural light, into which nothing of heavenly light flows. It is manifest from this what is meant by the elevation of truths and of affections for them. As regards their orderly arrangement in generals, that is a consequence ; for as far as man prefers heavenly things to worldly, so far are the things in his natural arranged in order according to the state of heaven, so that, as was said, they appear there as images and mirrors of heavenly things, for they are corresponding representatives. The ends are what arrange in order ; that is, the Lord through the ends in man. For there are three things that follow in order, namely, ends, causes, and effects. Ends produce causes, and through causes, effects. As therefore are the ends, such are the proceeding causes, and such the effects therefrom. Ends are the inmost things with man ; causes are middle, or mediate, and are called mediate ends ; and effects are last, and are called last or ultimate ends. Effects are also what are called generals. From this it is manifest what orderly arrangement in generals is, namely, that when what is of eternal life and of the Lord's kingdom is regarded as the end, all middle ends or causes, and all ultimate ends or effects, are arranged in order according to the end itself ; and this in the natural, because effects are there, or what is the same, generals are there. Every man of adult age who has any ability in judgment, may know if only he considers, that he is in two kingdoms, namely, in a spiritual kingdom and in a natural kingdom ; and also that the spiritual kingdom is interior, and the natural kingdom exterior ; and consequently that he can prefer one to the other, or regard one as an end

above the other ; and thus that the one which he regards as his end, or prefers, rules with him. If therefore he regards the spiritual kingdom as his end, and prefers it, that is, what is of that kingdom, he then acknowledges, as the principal and primary thing, love to the Lord and charity toward the neighbor, and consequently all things that confirm this love and charity, and are said to be of faith ; for these belong to that kingdom. Then all things in his natural are arranged and set in order according thereto, that they may be subservient and obedient. But when he has for his end and prefers the natural kingdom, that is, what is in it, he then extinguishes what is of love to the Lord and charity toward the neighbor, and what is of faith, to such a degree as to make them of no account at all, but to make the love of the world and of self, and what is of those loves, to be everything. When these things come to pass, all things in his natural are arranged in an order according to those ends, and thus altogether contrary to the things of heaven ; and hence he makes in himself a hell. To regard as an end is to love, for every end is of the love, since whatever is loved is regarded as an end.

4105. *And he carried away all his acquisition, and all his substance which he had gathered.* That this signifies the separation of the truth and good which are from what was Laban's, is evident from the signification of carrying away, as separating ; from the signification of acquisition, as truth ; and from the signification of substance, as what is good. Which he had gathered, has regard to Laban and his flock, by means of which they were procured. Acquisition means truth and substance good, because acquisition in the original language is a word which also signifies cattle in general, by which truths are signified specifically, when by flocks are signified goods ; and by substance is signified the resources from which they are procured. For when two things of nearly similar signification are spoken of in the Word, the one is predicated of truth, and the other of

good, on account of the heavenly marriage which there is of truth and good in every particular of the Word (see n. 683, 793, 801, 2173, 2516, 2712).

4106. *The acquisition of his purchase.* That this signifies the things procured by these from other sources, is evident from the signification of acquisition, as truths—shown just above; and from the signification of purchase, as things procured from another source; for the acquisitions which were bought were from another source, but still of those which were procured by means of the flock of Laban.

4107. *Which he had gathered in Paddan Aram.* That this signifies knowledges of good and truth in the natural, is evident from the signification of Paddan Aram, as knowledges of good and truth (see n. 3664, 3680).

4108. *To go to Isaac his father into the land of Canaan.* That this signifies in order to be conjoined to the Divine good of the rational, that His human might be made Divine, is evident from the representation of Isaac, as the Divine rational (see n. 1893, 2066, 2083, 2630), and in particular the Divine good of the rational (n. 3012, 3194, 3210); and from the signification of the land of Canaan, as the celestial kingdom of the Lord (see n. 1607, 3481), and in the supreme sense, that is, when predicated of the Lord, as His Divine Human (n. 3038, 3705). It is manifest from this, that by these words, to go to Isaac his father into the land of Canaan, is signified in order to be conjoined to the Divine good of the rational, that His human might be made Divine. As regards the con-²junction of the rational and the natural with man, it is to be known that the rational is of the internal man and the natural of the external, and that their conjunction makes the human, and of such quality as is the conjunction, and that there is conjunction when they act as one, and they act as one when the natural ministers and is subservient to the rational. This can by no means be done

in man except by the Lord ; but in the Lord it was done by Himself.

4109. Verses 19-21. *And Laban was gone to shear his flock ; and Rachel stole the teraphim which were her father's. And Jacob stole the heart of Laban the Aramean, in that he told him not that he was fleeing. And he fled, he and all that he had ; and he rose up, and passed over the river, and set his face toward the mountain of Gilead.* "And Laban was gone to shear his flock" signifies a state of use and of end of good, which is the flock of Laban ; "and Rachel stole the teraphim which were her father's" signifies a change of the state signified by Laban as to truth. "And Jacob stole the heart of Laban the Aramean" signifies a change of the state signified by Laban as to good — Laban the Aramean meaning, as shown before, such good as does not contain Divine truth and good ; "in that he told him not that he was fleeing" signifies by separation. "And he fled, he and all that he had" signifies separation ; "and he rose up" signifies elevation ; "and passed over the river" signifies a state wherein is conjunction ; "and set his face toward the mountain of Gilead" signifies good therein.

4110. *And Laban was gone to shear his flock.* That this signifies a state of use and of end of good, which is the flock of Laban, is evident from the signification of shearing, as use, and thus end, for use is end — as will be shown in what follows ; and from the signification of a flock, as good (see n. 343, 2566). From this it is manifest that a state of use and of end is signified by going to shear. The separation of the mediate good, which is Laban, from the good procured by it, which is Jacob, is now treated of. But how it is with this separation cannot be known except from the societies of the spirits who are in that good, and from whom it flows in with man, in regard to which these
2 things may be related from experience. There are good spirits, and there are spirits of a middle sort, and there are

evil spirits, who are adjoined to a man when he is being regenerated, to the end that he may be introduced by their means into genuine goods and truths, and this by the Lord by means of angels ; but they are such spirits, or societies of spirits, as are not in agreement with the person to be regenerated, except for a time ; and therefore, when they have performed their use, they are separated. Their separation is effected in various ways — that of good spirits in one way, that of spirits of a middle sort in another, and that of evil spirits in still another. The separation of good spirits is effected without their being conscious of it, as they know, of the good pleasure of the Lord, that it is well for them wheresoever they are, or whithersoever they are transferred by the Lord. But the separation of spirits of the middle sort is effected by many means, until they withdraw in freedom. For they are sent back into the state of their good, and therefore into a state of use and of end therefrom, that they may perceive in it their enjoyment and their blessedness. But as they have drawn pleasure from their previous connection, they are now brought into it and now sent back again, time after time, until they feel a lack of enjoyment in tarrying longer, and so withdraw in freedom. Evil spirits also are indeed removed in freedom, but in a freedom which only appears to them as freedom. They are adjoined for the purpose of bringing in negatives which are to be rejected, so that man may be the better confirmed in truths and goods ; and when he begins to be confirmed in these, they feel discomfort in remaining, and enjoyment in separation, and thus they are separated in a freedom which is of their enjoyment. It is thus with the separation of the spirits with man when he is being regenerated, and thus therefore with the changes of his state as to good and truth. That shearing a flock is per- 3 forming use, is manifest from this, that sheep-shearing in the internal sense is nothing else than use, for wool is obtained by it. That sheep-shearing is performing use is

also plain from these words in Moses : *Every firstling male which is born of thy herd and of thy flock thou shalt sanctify unto Jehovah thy God ; thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock ; but thou shalt eat it before Jehovah thy God year by year in the place which Jehovah shall choose* (Deut. xv. 19) — where not to shear the firstling of the flock is not to make domestic use of it. As sheep-shearing signified use, therefore shearing the flock and being present at shearings were offices and functions of distinction at that time, as may be evident from what is said of Judah, that *he sheared his flock* (Gen. xxxviii. 12, 13) ; and of the sons of David, in the Second Book of Samuel — *It came to pass after two years of days, that Absalom had sheep shearers in Baal-hazor, which is in Ephraim ; and Absalom called all the king's sons. And Absalom came to the king, and said, Behold now thy servant hath sheep-shearers ; let the king, I pray thee, and his servants go with thy servant* (xiii. 23, 24).

4111. *And Rachel stole the teraphim which were her father's.* That this signifies a change of the state signified by Laban as to truth, is evident from the signification of stealing here, as taking away what is dear and holy, and thus changing the state ; from the signification of the teraphim, as truths — see in what follows ; and from the signification of father, here Laban, as the good signified by him, explained above ; father also signifies good (n. 3703). From this it is manifest that by Rachel's stealing the teraphim which were her father's, is signified a change of the state signified by Laban, as to truth. What these things involve may also be evident from the state of spirits when they are being separated. The states of spirits as to good and truth are according to the societies in which they are ; for all thought, as shown before, flows in through others, and proximately through those with whom they are in society. Thus when they are removed from one society

and let into another, the states of their thoughts and affections are changed, and consequently their state as to truth and good. But if they are let into societies not in accord, they then perceive what they do not enjoy, and from this a restraint; for which reason they are separated and led into societies that are in accord with them. It is for this reason that the evil cannot be present and tarry in societies of the good, nor the good in societies of the evil; and that all spirits and angels are distinguished into societies according to the affections of their love. But every affection of the love contains manifold and various things within it (n. 3078, 3189, 4005); and yet one is still the ruling one. Thus every one may be in several societies, but still strives continually toward that one which is of his reigning affection, and is at length brought into it. As regards the good 3 signified by Laban and its change of state, as long as it was with the good represented by Jacob, it was nearer to the Divine, for Jacob is that good in the natural; and as it was nearer to the Divine, it was also then in a more perfect state of truth and good. But when it was separated, it then came into another state both as to truth and as to good. For changes of state in the other life are in general nothing else than approaches to the Divine and removals from the Divine. From this it is now manifest what is meant by the change of state when the good signified by Laban was separated. That Rachel's stealing the teraphim 4 which were her father's, signifies a change of state as to truths, is because by the teraphim are signified his gods, as is manifest from what follows; for Laban says to Jacob: *Wherefore hast thou stolen my gods?* (verse 30.) *And Jacob answered . . . With whomsoever thou findest thy gods, he shall not live before our brethren* (verse 32). And gods in the internal sense signify truths, for which reason in the Word the Lord is named God when the subject is truth (see n. 2586, 2769, 2807, 2822). Teraphim were idols 5 which were used when they consulted or inquired of God,

and because the answers which they got were to them truths Divine, truths were therefore signified by teraphim — as in Hosea: *The children of Israel abode many days without king, and without prince, and without sacrifice . . . and without ephod or teraphim* (iii. 4). Ephod and teraphim stand for truths Divine which they got by the answers, for when they inquired of God, they also put on the ephod (1 Sam. xxiii. 9–12). In Zechariah: *The teraphim speak iniquity, and the diviners see a lie, and the dreams speak vanity* (x. 2) — where also the teraphim mean the answers, 6 but in that state those of iniquity. And because such things were signified by the teraphim, they were also found with some, though prohibited — as with Micah, in the Book of Judges: *Micah had a house of God, and he made an ephod and teraphim, and filled the hand of one of his sons, and he became his priest. . . . And some of the Danites said to their brethren, Do ye know that there is in these houses an ephod and teraphim, and a graven image and a molten image? . . . And when these went into the house of Micah, they fetched the graven image, the ephod and the teraphim, and the molten image. . . . And the priest's heart was glad, and he took the ephod and the teraphim and the graven image. . . . And Micah followed the sons of Dan, and said, Ye have taken away my gods which I made, and the priest, and are gone away, and what have I more?* (xvii. 5; xviii. 14, 18, 20, 24.) Michal also, David's wife, had them, as related in the First Book of Samuel: *And Michal took the teraphim, and laid it in the bed . . . and covered it with a garment. . . . And Saul's messengers came, and behold, the teraphim was in the bed* (xix. 13, 16). That they were idols, however, which were forbidden, is manifest from what is said of them elsewhere (1 Sam. xv. 23; 2 Kings xxiii. 24; Ezek. xxi. 26).

4112. *And Jacob stole the heart of Laban the Aramean.* That this signifies a change of the state signified by Laban as to good, is evident from the signification of stealing, as

taking away what is dear and holy, and thus changing the state — as just above (n. 4111) ; from the signification of the heart, as that which proceeds from the will ; and when the will is a will of good, it means good (see n. 2930, 3313, 3888, 3889) ; and from the representation of Laban, as mediate good, which is now being separated ; and because it is separated, Laban is now called the Aramean, as also in the following verse, n. 24 ; for Laban the Aramean is such good, in which there is not Divine good and truth as before. The reason that this is signified, is that Aram, or Syria, was separated from the land of Canaan by the river Euphrates, and was thus outside of the land of Canaan, by which in the internal sense the kingdom of the Lord is signified, and in the supreme sense the Divine Human of the Lord (see n. 4108). Aram and Syria specifically signify the knowl-² edges of truth and good (n. 1232, 1234, 3051, 3249, 3664, 3680), and this because the Ancient Church was there also, and the remains of it continued there a long time — as is evident from Balaam, who was from thence, and who had knowledge of Jehovah and also prophesied of the Lord. But after idolatry grew up there, and Abram was called away, and the representative church was instituted in the land of Canaan, Aram or Syria took on the representation of a region out of the church, or separate from the church, and therefore remote from what is of the Lord's kingdom ; though still retaining its signification of the knowledges of good and truth. That Jacob is said to have stolen the heart of Laban by not telling him that he would flee, is because change of state as to truth was spoken of just above, and here therefore change of state as to good ; for where truth is treated of in the Word, good is also treated of, because of the heavenly marriage of good and truth in every particular of the Word (n. 683, 793, 801, 2516, 2712).

4113. *In that he told him not that he was fleeing.* That this signifies by separation, may be evident without explanation. By Jacob's stealing the heart of Laban, in that he

told him not that he was fleeing, is meant in the historical sense that Jacob deprived Laban of the hope of getting possession of all things that were his, and reduced him to a state of straitness. For Laban believed that because Jacob served him, all things that were Jacob's became his—not only his daughters who were Jacob's wives, and their sons, but also his flocks, according to the known and received law of that time, as found in Moses: *If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. . . . If his master give him a wife, and she bear him sons and daughters, the wife and her children shall be her master's, and he shall go out with his own person* (Exod. xxi. 2, 4). That he so thought, is manifest from Jacob's words in what follows in this chapter: *Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now hadst thou sent me away empty* (verse 42); and from Laban's: *Laban answered and said unto Jacob, the daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine* (verse 43)—not considering that Jacob was not a bought servant, nor indeed a servant, and that he was of a more noble family than he, and also that he took not only his wives but the flock as his recompense; and thus that the law did not apply to Jacob. Now as Jacob by his fleeing deprived Laban of that hope, and hence reduced him to a state of straitness, it is said that he stole the heart of Laban the Aramean, by not telling him that he was fleeing. But by these words in the internal sense is signified the change of the state signified by Laban as to good by separation. Respecting the change of state by separation, see what was said just above (n. 4111).

4114. *And he fled, he and all that he had.* That this signifies separation, is evident from what has now been said, and without further explanation.

4115. *And he rose up.* That this signifies elevation, is evident from what was said above on the signification of rising up (n. 4103).

4116. *And passed over the river.* That this signifies a state wherein is conjunction, is evident from the signification of the river, here the Euphrates, as conjunction, namely, with the Divine. The river has this signification here, because it was the boundary of the land of Canaan on that side; and all the boundaries of the land of Canaan represented and thence signified what was last and what was first, what was last because there was an ending, and what was first because there was a beginning; for all boundaries are such as to be last to those who are going out, and first to those who are entering in. As Jacob was now entering in, that river was his first boundary, and so means conjunction, namely, in the supreme sense with the Divine; for by the land of Canaan in the internal sense the celestial kingdom of the Lord is signified (n. 1607, 3481); and in the supreme sense the Lord's Divine Human (n. 3038, 3705). From this it is manifest what is here signified by his passing over the river. That all things in the land of Canaan were representative according to their distances, situations, and boundaries, may be seen above (n. 1585, 3686); and thus the rivers which bounded it, as the river of Egypt, the Euphrates, and the Jordan (n. 1866).

4117. *And set his face toward the mountain of Gilead.* That this signifies good therein, is evident from the signification of a mountain, as the celestial of love, that is, good (n. 795, 1430), with which there was conjunction. Gilead signifies its quality. As the river was the boundary, and the first of conjunction was there, as already said, therefore the mountain of Gilead, which was on the hither side of the Jordan, signifies the good with which the first of conjunction took place. The land of Gilead, where the mountain stood, was within the limits of the land of Canaan understood in a broad sense. It was on the hither side of the Jordan, and passed as an inheritance to the Reubenites and the Gadites, and especially to the half tribe of Manasseh; and as the inheritances extended thus far, it is

said that it was within the limits of the land of Canaan understood in a broad sense. That it passed as an inheritance to them, is evident in Moses (Num. xxxii. 1, 26-41 : Deut. iii. 8, 10-16 : Josh. xiii. 24-31). Therefore when the land of Canaan was presented in one complex, it was said, "from Gilead even unto Dan," and in another sense, "from Beersheba even unto Dan," for Dan was also a boundary (n. 1710, 3923). For the expression "from Beersheba even unto Dan," see above (n. 2858, 2859). "From Gilead even unto Dan" is found in Moses : *Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead even unto Dan* (Deut. xxxiv. 1, 2) ; and in the Book of Judges : *Gilead abode in the passage of the Jordan ; and Dan, why shall he fear the*
3 *ships ?* (v. 17.) Because Gilead was a boundary, it signifies in the spiritual sense the first good, which is that of the senses of the body ; for it is the good or the pleasure of these, into which the man who is being regenerated is first of all initiated. In this sense is Gilead taken in the prophets, as in Jeremiah (viii. 20, 22 ; xxii. 6 ; xlv. 11 ; l. 19 : Ezek. xlvii. 18 : Obad. 19 : Mic. vii. 14 : Zech. x. 10 : Ps. lx. 7) ; and in the opposite sense in Hosea (vi. 8 ; xii. 12).

4118. Verses 22-25. *And it was told Laban on the third day, that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey, and joined him in the mountain of Gilead. And God came to Laban the Aramean in a dream of the night, and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil. And Laban came up with Jacob, and Jacob had pitched his tent in the mountain ; and Laban pitched with his brethren in the mountain of Gilead.* "And it was told Laban on the third day," signifies an end ; "that Jacob was fled" signifies separation. "And he took his brethren with him" signifies goods in place of those which it lost ; "and pursued after him" signifies continued ardor

for conjunction ; “ seven days’ journey ” signifies the holy of truth ; “ and joined him in the mountain of Gilead ” signifies somewhat of conjunction thereby. “ And God came to Laban the Aramean in a dream of the night ” signifies obscure perception of that good left to itself ; “ and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil ” signifies that there was no longer any communication. “ And Laban came up with Jacob ” signifies something of conjunction ; “ and Jacob had pitched his tent in the mountain ” signifies a state of love in which was the good now meant by Jacob ; “ and Laban pitched with his brethren in the mountain of Gilead ” signifies a state of good in somewhat of that conjunction.

4119. *And it was told Laban on the third day.* That this signifies an end, namely, of conjunction, is evident from the signification of the third day, as what is last, and also complete, and thus an end (see n. 1825, 2788), and also a beginning (n. 2788) ; for the end of a state of conjunction is the beginning of a following state, which is that of separation, and is here signified by the third day.

4120. *That Jacob was fled.* That this signifies separation, is evident from the signification of fleeing, as being separated (see n. 4113, 4114).

4121. *And he took his brethren with him.* That this signifies goods in place of those which it lost, is evident from the signification of brethren, as goods (see n. 2360, 3160, 3303, 3459, 3803, 3815). By brethren in the internal sense are signified those who are in similar good and truth, that is, in similar affection for good and truth. For in the other life all are consociated according to affections, and those who are consociated constitute a brotherhood. Not that they call themselves brethren, but that they are brethren by conjunction. Good and truth themselves in the other life make that which on earth is called consanguinity and relationship, and corresponds thereto. For goods and truths viewed in themselves, do not acknowl-

edge any other father than the Lord, for they are from Him alone. Hence all who are in goods and truths are in brotherhood ; but still there are degrees of relationship according to the quality of the goods and truths. Those degrees are signified in the Word by brothers, sisters, sons-in-law, daughters-in-law, grandsons, granddaughters, and by 2 other family names. On earth they are so named with reference to common parentage, however they differ as to affections ; but this brotherhood and relationship is dissipated in the other life, and unless they have been in similar good on earth, they there come into other brotherhoods. At first indeed they for the most part come together, but in a short time are separated ; for mere gain does not join together there, but as already said, affections, which are then manifest as in clear day as to quality, and also the kind of affection which one has had toward another. And as these are manifest, and his affection draws every one to his society, those who have been of discordant disposition are therefore dissociated ; and then also all brotherhood and all friendship which had been of the external man, is obliterated on both sides, and that which is of the internal man remains. That by his taking his brethren with him are signified goods in place of those which it lost, is because when one society is separated from another, as was said above (n. 4077, 4110, 4111), it then comes to a different one, and therefore to other goods in place of the former.

4122. *And pursued after him.* That this signifies continued ardor for conjunction, is evident from the signification of pursuing here, as continued ardor for conjunction. In the internal sense the subject is here the separation of mediate good from genuine good, after the mediate good had served its use. In this sense the process of separation is fully described, but is of such a nature that it cannot even be apperceived by man to exist ; and yet it is very manifest to angels with innumerable particulars ; for in the

man who is being regenerated, and with whom they are present as ministers, they see and perceive in this manner all the changes of his state ; and according to them and by means of them from the Lord they lead him to good, as far as the man suffers himself to be led ; and because the process is of such great use in heaven, it is treated of so much at length here. Hence also it may appear what is the quality of the internal sense, namely, that it is the angelic Word.

4123. *Seven days' journey.* That this signifies the holy of truth, is evident from the signification of a journey, as truth (n. 627, 2333) ; and from the signification of seven, as what is holy (n. 395, 433, 716, 881). Here it means that there was an ardor for conjunction, or for conjoining itself, with the holy of truth.

4124. *And joined him in the mountain of Gilead.* That this signifies somewhat of conjunction thereby, is evident from the signification of joining, as conjunction ; and from the signification of the mountain of Gilead, as the good which is the first good of conjunction (see n. 4117). Thus by his joining him in the mountain of Gilead is signified somewhat of conjunction.

4125. *And God came to Laban the Aramean in a dream of the night.* That this signifies obscure perception of that good left to itself, is evident from the representation of Laban, as mediate good, as shown above, who is called the Aramean when separated from the good represented by Jacob (n. 4112) ; and from the signification of a dream by night, as what is obscure (n. 2514, 2528). Perception in that obscurity is signified by God coming in a dream by night.

4126. *And said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil.* That this signifies that there was no communication any longer, is evident from the signification of speaking from good even to evil, as speaking good and thinking evil, and from this at length

speaking evil and doing evil ; for he who thinks evil, at length speaks it and does it. He who is such is no longer conjoined with another, because it is thought and will which conjoin, but not words. In the world indeed words conjoin, but only when the hearer believes that the speaker also thinks good and wills good. But in the other life all thought is manifest, for it is communicated by a certain sphere, which is a spiritual sphere, that proceeds from the person and makes manifest of what kind of disposition, that is, of what kind of will and thought, he is ; and conjunction is therefore effected in accordance with this sphere. From this it is manifest that by the words, lest thou speak from good even to evil, is signified in the internal sense that there was no communication any longer.

4127. *And Laban came up with Jacob.* That this signifies something of conjunction, may be evident from what is said above (n. 4124).

4128. *And Jacob had pitched his tent in the mountain.* That this signifies a state of love in which the good now meant by Jacob was, is evident from the signification of a tent, as the holy of love (see n. 414, 1102, 2145, 2152, 3312) ; and of pitching a tent, as a state of that love ; and from the signification of mountain, as good (as above, n. 4117), here the good now meant by Jacob, of which see above (n. 4073).

4129. *And Laban pitched with his brethren in the mountain of Gilead.* That this signifies a state of good in somewhat of that conjunction, is evident from the representation of Laban, as the good now separated from the good represented by Jacob ; from the signification of pitching, as a state of that good — it is not said that he pitched a tent, because it was not a state of the holy of love, except by somewhat of that conjunction ; from the signification of brethren, as goods with which the good signified by Laban is consociated (see n. 4121) ; and from the signification of the mountain of Gilead, as where the first and the last of

conjunction is (see n. 4117). From this it is manifest that by Laban's pitching with his brethren in the mountain of Gilead, is signified the state of good in somewhat of that conjunction. What further the words now explained involve, cannot so well be set forth to the apprehension, except from what happens in the other life, when societies of spirits and angels are adjoined to a man by the Lord, and are separated from him, the process of their adjunction and separation being such, according to the order there. The steps of that process are fully described in this chapter, but to describe them one by one, as they are wholly unknown to man, would be to speak mere arcana, some of which have been told above, where the conjunction and separation of societies with the man to be regenerated was described. But it is enough to know that the arcana of that process are contained here in the internal sense, and so great and of such nature, indeed, that they cannot be fully set forth to the apprehension even as to a thousandth part.

4130. Verses 26-30. *And Laban said to Jacob, What hast thou done? and thou hast stolen my heart; and hast carried away my daughters as captives of the sword. Wherefore hast thou concealed thyself to flee? and hast stolen me? and hast not told me? and I would have sent thee away with gladness, and with songs, with timbrel, and with harp. And thou hast not suffered me to kiss my sons and my daughters; now thou hast acted foolishly. Let my hand be God to do you evil! And the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not with Jacob from good even to evil. And now going thou hast gone, because longing thou hast longed after thy father's house; wherefore hast thou stolen my gods?* "And Laban said to Jacob" signifies a state of communication; "What hast thou done?" signifies indignation; "and thou hast stolen my heart" signifies that it no longer had Divine good as before; "and hast carried away my daughters" signifies nor affections for truth as before; "as

captives of the sword" signifies that they were taken away from it. "Wherefore hast thou concealed thyself to flee? and hast stolen me? and hast not told me?" signifies the state if the separation were of its freewill; "and I would have sent thee away with gladness, and with songs" signifies the state in which it would then have believed from self that it was, as to truths; "with timbrel and with harp" signifies as to spiritual good. "And thou hast not suffered me to kiss my sons and my daughters" signifies disjunction out of a free state according to the belief of that good; "now thou hast acted foolishly" signifies indignation. "Let my hand be God to do you evil!" signifies a state of indignation if it had the power. "And the God of your father spake unto me yesternight" signifies that it was not permitted by the Divine; "saying, Take heed to thyself that thou speak not with Jacob from good even to evil" signifies prohibition of communication. "And now going thou hast gone" signifies that of its own accord it separated itself; "because longing thou hast longed after thy father's house" signifies desire for conjunction with Divine good flowing in directly; "wherefore hast thou stolen my gods?" signifies indignation on account of a state of having lost truth.

4131. *And Laban said to Jacob.* That this signifies a state of communication, namely, of the good now signified by Laban with the good now represented by Jacob, is evident from the signification of saying, as here communication (as n. 3060). Because something of conjunction was effected, as stated just above (n. 4124, 4127, 4129), and it now immediately follows that Laban said to Jacob, communication is therefore signified by saying.

4132. *What hast thou done?* That this signifies indignation, is evident from the affection involved in these and the following words of Laban, which is that of indignation.

4133. *And thou hast stolen my heart.* That this signifies that it no longer had Divine good as before, is evident from the signification of stealing one's heart, as taking away what

is dear and holy (see n. 4112) ; and hence by the separation it no longer had Divine good as before.

4134. *And hast carried away my daughters.* That this signifies that it neither had any longer affections for truth as before, is evident from the signification of daughters, in this case Rachel and Leah, as affections for truth (n. 3758, 3782, 3793, 3819).

4135. *As captives of the sword.* That this signifies that they were taken away from it, namely, affections for truth, is evident without explanation. They are called captives of the sword, because a sword is predicated of truth (see n. 2799). How these things are, has been explained above.

4136. *Wherefore hast thou concealed thyself to flee ? and hast stolen me ? and hast not told me ?* That this signifies the state if the separation were of its free will, is evident from the signification of concealing thyself to flee, as [the good represented by Jacob] separating itself against the will [of the good represented by Laban] — to flee meaning to be separated (see n. 4113, 4114, 4120) ; from the signification of stealing me, as taking away what is dear and holy (n. 4112, 4133) ; and from the signification of not telling me, here meaning by separation (n. 4113). It follows from this that by these words is signified that the separation was made against its will, whereas it ought to be done of its free will. The state of freedom is signified and described by the words which now follow, namely, I would have sent thee away with gladness and with songs, with timbrel and with harp. But these are the words of Laban according to his belief at that time. How it is with the separation of mediate good from genuine good with those who are being regenerated, namely, that it is done in freedom, may be seen above (n. 4110, 4111). That it is really 2 so, is not apparent to the man, for he does not know how goods are varied within him, still less how the state of every good is changed, nor even how the good of infancy is varied and changed into the good of boyhood, and this into the

succeeding good which is that of youth, and afterward into the good of adult age, and at length into the good of old age. With those who are not being regenerated, it is not goods that are changed, but affections and their enjoyments. But with those who are being regenerated, there are changes of state of goods, and this from infancy even to the last of their life. For it is foreseen by the Lord what kind of life a man is going to lead, and how he is going to suffer himself to be led by the Lord ; and because each and every thing, even the most particular, is foreseen, it is also provided. But how it is then with changes of state of the goods, man knows nothing ; and this is so chiefly because he has no knowledges on that subject, nor at this day does man desire to have any. And as the Lord does not flow in immediately with man and teach him, but flows in into his knowledges, and thus mediately, he can have no knowledge at all of the changes of state of those goods. And since man is such as to be without knowledges on this subject, and there are few moreover at this day who suffer themselves to be regenerated, therefore if these things were more fully explained, they would not be comprehended.

- 3 That there are few at this day who know anything of spiritual good, and few also who know anything of freedom, has been made known to me by experience from those who come into the other life from the Christian world. One example only may be mentioned for the sake of illustration. There was a certain prelate who believed himself learned above others, and was acknowledged as learned by others in this life ; but because he had led an evil life, he was in such stupid ignorance concerning good and freedom, and concerning the enjoyment and blessedness therefrom, that he did not know the least difference between infernal enjoyment and freedom, and heavenly enjoyment and freedom, saying indeed that there was none. There being such ignorance even among those who are reputed learned above others, it may be concluded into how great darkness, and

indeed into how great and how wild delusions would be turned what might here be said about good and about freedom, which are the subjects in the internal sense. And yet the truth is that not even a single expression is given in the Word, which does not involve a heavenly arcanum, although it appears to man as of no moment, and this because of the lack of knowledges or the ignorance in which man is at this day, and is willing to be, in regard to heavenly things.

4137. *And I would have sent thee away with gladness, and with songs.* That this signifies the state in which it would then have believed from self that it was, as to truths, is evident from the signification of, *I would have sent thee away*, as that it separated itself of free will ; but that it had not separated itself when it was in that state, is evident from what has been said above (n. 4113). From this it is manifest that these words were said by Laban in the state in which he would then have believed from self that he was ; for to believe from self is to believe from what is not true ; but to believe not from self, but from the Lord, is to believe from the truth. That it is a state as to truths, is signified by sending with gladness and with songs ; for gladness and songs are predicated of truths. Gladness and joy are frequently 2 mentioned in the Word, and sometimes both together ; but gladness is named when the subject is truth and affection for it, and joy when it is good and affection therefor — as in Isaiah : *Behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine* (xxii. 13) — where joy is predicated of good, and gladness of truth. In the same : *There is a crying in the streets because of the wine, all gladness shall be waste, and all joy shall be banished* (xxiv. 11). In the same : *The ransomed of Jehovah shall return, and come with singing unto Zion, and everlasting joy shall be upon their head ; they shall obtain joy and gladness, and sorrow and sighing shall flee away* (xxxv. 10 ; li. 11). In the same : *Jehovah shall comfort Zion. . . . Joy and glad-*

ness shall be found therein, thanksgiving and the voice of melody (li. 3). In Jeremiah: *I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall become a waste* (vii. 34; xxv. 10). In the same: *The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give thanks to Jehovah Zebaoth* (xxxiii. 11). In the same: *Gladness and exultation is taken away from Carmel, and from the land of Moab* (xlviii. 33). In Joel: *Is not the food cut off before our eyes, gladness and exultation from the house of our God?* (i. 16.) In Zechariah: *The fast . . . shall be to the house of Judah joy and gladness and cheerful feasts* 3 (viii. 19). He who does not know that in everything in the Word there is heavenly marriage, that is, a marriage of good and truth, would believe that both joy and gladness were one thing, and were only named for the greater emphasis of the subject, thus that one was superfluous. But it is not so, for not the smallest part of a word is said without a spiritual sense. In the places adduced, and in others also, joy is predicated of good, and gladness of truth (see also n. 3118). That songs also are predicated of truths, is evident from many passages in the Word, where songs are named (as Isa. v. 1; xxiv. 9; xxvi. 1; xxx. 29; xlii. 10: 4 Ezek. xxvi. 13; Amos. v. 23); and in other places. It is to be known that all things in the Lord's kingdom relate either to good or to truth, that is, to what is of love, and to what is of the faith of charity. Those which relate to good, or which are of love, are called celestial; but those which relate to truth, or which are of the faith of charity, are called spiritual. For in each and every thing in the Word the Lord's kingdom is treated of, and in the supreme sense the Lord Himself; and the Lord's kingdom is the marriage of good and truth, or the heavenly marriage; and the Lord Himself is He in Whom is the Divine marriage, and from

Whom is the heavenly marriage. For this reason in each and everything of the Word there is that marriage, as is especially manifest in the prophets, where repetitions of one thing occur, with only a change of words. But those repetitions are never without meaning, and by one of the expressions is signified what is celestial, that is, what is of love and good, and by the other what is spiritual, that is, what is of the faith of charity or of truth. From this it is manifest how the heavenly marriage, that is, the Lord's kingdom, is in each and every thing in the Word; and in the supreme sense the Divine marriage itself, or the Lord.

4138. *With timbrel, and with harp.* That this signifies as to spiritual good, namely, the state in which it would at that time have believed from self that it was, as to that good, is evident from this, that timbrel and harp are predicated of good, but of spiritual good — as may be evident from many passages in the Word. Spiritual good is what is called the good of faith, and is charity; but celestial good is what is called the good of love, and is love to the Lord. There are two kingdoms of the Lord in the heavens. The one is called His celestial kingdom, and in it are those who are in love to the Lord; and the other is called His spiritual kingdom, and in it are those who are in charity toward the neighbor. These kingdoms are most distinct from each other, but still they act as one in the heavens. As to these distinct kingdoms, or the celestial and the spiritual, see what has been said many times before. In the churches ² of ancient times, various kinds of musical instruments were used, as timbrels, psalteries, pipes, harps, decachords, and various others. Some of them belonged to the class of celestial, and some to the class of spiritual things. When these are named in the Word, such things are implied, in-somuch that it may be known from them which kind of good is treated of, spiritual good or celestial good. The timbrel and the harp belonged to the spiritual class, and here therefore is meant, as to spiritual good. That the

harp is predicated of spiritual things, and that by stringed instruments are signified spiritual things, but by wind instruments celestial things, may be seen above (n. 418-420).

4139. *And thou hast not suffered me to kiss my sons and my daughters.* That this signifies disjunction from a free state according to the belief of that good, is evident from the signification of kissing, as conjunction from affection (see n. 3573, 3574, 3800), wherefore not suffering to kiss is disjunction; from the signification of sons, as truths, and of daughters, as goods — as often shown above; thus it means disjunction as to truths and goods. It is involved that the disjunction was out of a free state according to the belief of that good (see n. 4136, 4137).

4140. *Now thou hast acted foolishly.* That this signifies indignation, is evident from the affection in the words.

4141. *Let my hand be God to do you evil!* That this signifies a state of indignation if it had the power, is evident from the signification of hand, as power (see n. 878, 3387). That the state in which these things were said, and which is signified by them, was a state of indignation, is manifest.

4142. *And the God of your father spake unto me yesternight.* That this signifies that it was not permitted by the Divine, may be evident without explanation; for it was forbidden him in the dream to speak to Jacob from good even to evil, as also follows.

4143. *Saying, Take heed to thyself that thou speak not with Jacob from good even to evil.* That this signifies prohibition of communication, is evident from the signification of speaking from good even to evil, as no longer any communication (see above n. 4126), thus prohibition of communication.

4144. *And now going thou hast gone.* That this signifies that of its own accord it separated itself, is evident from the signification of going thou hast gone, as being separated. That it is of its own accord is manifest.

4145. *Because longing thou hast longed after thy father's*

house. That this signifies desire for conjunction with Divine good flowing in directly, is evident from the signification of father's house here, that is, Isaac's and Abraham's, as good flowing in directly. That house means goods, see above (n. 2233, 2234, 3652, 3720) ; that father also means good (n. 3703) ; that Isaac is the good of the rational (see n. 3012, 3194, 3210) ; and further, Abraham together with Isaac represents the Divine good flowing in directly, and Laban collateral good which does not flow in directly (see n. 3665, 3778). Collateral good, or that which does not flow in directly, is the good which has been called mediate good, for this good derives very many things from worldly things which appear as goods, but are not goods ; while good that flows in directly is what is immediately from the Lord, or from the Lord mediately through heaven, and is Divine good separated from such worldly good as just now mentioned. Every man who is being regenerated, is first ² in mediate good, in order that it may serve for introducing genuine goods and truths ; but after it has served that use, this good is separated, and he is led on to good which flows in more directly. Thus the man who is being regenerated is perfected by degrees. For example : he who is being regenerated believes at first that the good which he thinks and does is from himself, and that he also merits something ; for he does not yet know, and if he knows he does not comprehend, that good can flow in from any other source, nor that it can be otherwise than that he should be recompensed, because he does it from himself. Unless he believed this at first, he would never do any good. But by this means he is initiated not only into affection for doing good, but also into knowledges about goods and also about merit ; and when he has been thus led into affection for doing good, he then begins to think differently and to believe differently, namely, that good flows in from the Lord, and that by the good which he does from self he merits nothing ; and at length when he is in affection for

willing and doing good, he altogether rejects merit, and even has an aversion to it, and is affected with good from good. When he is in this state, good flows in directly.

- 3 Take marriage love also as an example: the good which precedes and initiates, is beauty, or agreement of manners, or an outward inclination of one to the other, or equality of condition, or a desired condition. These goods are the first mediate goods of marriage love. Afterward comes conjunction of minds, wherein the one wills as the other, and perceives enjoyment in doing what pleases the other. This is the second state; and then the former things, though present, are no longer regarded. At length they come to be united as to heavenly good and spiritual truth, so that one believes as the other, and one is affected by the same good as the other. When this state comes about, both are then together in the heavenly marriage, which is of good and truth, and thus in marriage love — for marriage love is nothing else — and the Lord then flows into the affections of both as into one affection. This is the good that flows in directly; but the former goods, which flowed in indirectly, served as means of introducing to this.

4146. *Wherefore hast thou stolen my gods?* That this signifies indignation on account of a state of having lost truth, is evident from what has been said and shown above (n. 4111), in regard to the teraphim which Rachel took away.

4147. Verses 31, 32. *And Jacob answered and said to Laban, Because I was afraid, for I said, Lest thou shouldst take away thy daughters from me by force. With whomsoever thou findest thy gods, he shall not live before our brethren; discern thou what is with me, and take it to thee. And Jacob knew not that Rachel had stolen them.* “And Jacob answered and said to Laban, Because I was afraid, for I said, Lest thou shouldst take away thy daughters from me by force” signifies the state if the separation were made of the free will of that good, that it would be injured as to

affections for truth. "With whomsoever thou findest thy gods, he shall not live before our brethren" signifies that the truth was not his [Laban's], and that his truth would not subsist in his [Jacob's] good; "discern thou what is with me, and take it to thee" signifies that all things of that good were separated. "And Jacob knew not that Rachel had stolen them" signifies that they were of affection for interior truth.

4148. *And Jacob answered and said to Laban, Because I was afraid, for I said, Lest thou shouldst take away thy daughters from me by force.* That this signifies the state if the separation were made of the free will of that good, that it would be injured as to affections for truth, is evident from what precedes, where separation of free will on the part of the good signified by Laban was treated of, to which an answer is here given. Every word in the internal sense involves heavenly arcana, which cannot be expounded for the reason stated just above (n. 4136). That the state is signified that would be if the separation were made of the free will of that good is manifest; and that affections for truth would then be injured is signified by the words, lest thou shouldst take away thy daughters from me by force, for by daughters, here Rachel and Leah, are signified affections for truth, as shown many times above. How these things are, may be better evident from what now follows.

4149. *With whomsoever thou findest thy gods, he shall not live before our brethren.* That this signifies that the truth was not his [Laban's], and that his truth would not subsist in his [Jacob's] good, is evident from the signification of gods, here the teraphim, as truths (see n. 4111), yet not truths of the good signified by Laban, but those of the affection represented by Rachel. As these truths are here signified by gods, it is therefore stated that Rachel stole them, and more is said of them in what follows, which would not have been told if that deed had not involved arcana that are manifest only in the internal sense. And as

the truths which are here the subject are not those of the good signified by Laban, but those of the affection for truth represented by Rachel, therefore by the words, with whomsoever thou findest thy gods, he shall not live before our brethren, is signified that the truth was not his, and that
2 his truth would not subsist in his [Jacob's] good. With this arcanum the case is this : every spiritual good has its own truths ; for where that good is, there are truths. Good viewed in itself is one, but it becomes various by means of truths ; for truths may be compared to the fibres composing a certain organ of the body. According to the form of the fibres the organ takes form, and consequently its operation, which is effected by life that flows in through the soul ; and the life is from good which is from the Lord. It is thus that good, though one, is yet various with every individual, and so various as never to be similar in every respect with one as with another. And thus also the truth of one can never subsist in the good of another. For all the truths with every one who is in good communicate with one another, and make a certain form, and therefore the truth of one cannot be transferred into another ; but when it is transferred, it then passes into the form of him who receives it, and puts on another aspect. But this arcanum is of too deep investigation to be expounded in a few words. From this it follows that the mind of one is never altogether like that of another ; but that as is the number of men, so is the variety as to affections and thoughts. Also that the whole heaven consists of angelic forms, in perpetual variety, which being disposed by the Lord into the heavenly form act as one. For a one is never composed of the same things, but of things various in form, which make a one according to their form. From this it is now manifest what is meant by his [Laban's] truth not subsisting in his [Jacob's] good.

4150. *Discern thou what is with me, and take it to thee.* That this signifies that all things of that good were sepa-

rated, is evident from the meaning of the words, which is, that nothing which is thine is with me, that is, that nothing which is of the good signified by Laban is in the good which Jacob had, and accordingly that all things of that good were separated.

4151. *And Jacob knew not that Rachel had stolen them.* That this signifies that they were of affection for interior truth, is evident from the representation of Rachel, as affection for interior truth (see n. 3758, 3782, 3793, 3819) ; and from the signification of stealing, as to take away what is dear and holy (see n. 4112, 4113, 4133). Above, by Rachel's stealing the teraphim, or Laban's gods, was signified the change of state represented by Laban as to truth (see n. 4111). Here and in what now follows, that change of state is further described, which was from this, that after the good represented by Laban was separated from the good which is Jacob, it came into another state by the separation. For the truths which appeared to it as its own, when goods were conjoined were perceived as taken away. This is the reason of Laban's complaining about them, and of his searching in the tents and not finding them. For the truths which were signified by the teraphim in a good sense (n. 4111), were not his, but belonged to the affection for truth which is Rachel. How this is cannot be evident ² except from what happens in the other life ; for things which happen there near a man, appear to him as if they were in him. It is nearly the same with spirits in the other life. When societies of spirits which are in mediate good are in company with angels, it then appears to them altogether as if the truths and goods which the angels have are theirs, and indeed they know no otherwise. But when they are separated, they then perceive that it is not so ; and they therefore also complain, believing them to be taken away by those in whose company they have been. This is what is signified in the internal sense here and in what presently follows, by the teraphim. In general the truth is, that no ³

one ever has good and truth which is his own, but all good and truth flow in from the Lord, both immediately, and also mediately through angelic societies ; and yet it appears as if the good and truth were his, for the purpose that they may be appropriated to the man until he comes into a state to know, and then to acknowledge, and at length to believe, that they are not his, but the Lord's. It is known also from the Word, and thence in the Christian world, that all good and truth are from the Lord, and that nothing of good is from man. Indeed, the doctrinals of the church which are from the Word, declare that man cannot even strive after good of himself, and thus cannot will it, and so cannot do it — since doing good is from willing good — and that all faith also is from the Lord ; so that a man can
4 have no faith at all, unless it flows in from the Lord. These things are declared by the doctrinals of the church and are taught by preachings. But that few, even very few, believe it to be so, may be evident from this, that they suppose the all of life to be in themselves, and scarce any think that life flows in. All of a man's life consists in the faculty of being able to think and of being able to will ; for if the faculty of thinking and willing be taken away, nothing of life remains. And the very essential of life consists in thinking good and willing good, and also in thinking truth, and in willing that which one thinks to be true. Since it is according to the doctrinals of the church, which are from the Word, that these things are not of man, but of the Lord, and that they flow in from the Lord through heaven, those who possess any power of judgment and are able to reflect,
5 might conclude therefrom that all life flows in. It is similar with evil and falsity ; according to doctrinals from the Word the devil is continually endeavoring to seduce man, and is continually inspiring evil. In consequence, when any one commits a great crime, it is said that he suffered himself to be seduced by the devil. This is also true, and yet few if any believe it ; for as all good and truth is from

the Lord, so is all evil and falsity from hell, that is, from the devil, for hell is the devil. From this it may also be evident that as all good and truth flow in, so also all evil and falsity flow in, and thus also all thinking and willing of evil. Since these also flow in, it may be concluded by those who have any power of judgment and are able to reflect, that all life flows in, though it appears as if it were in man. That it is so, has many times been shown to spirits who had come recently from the world into the other life. But some of them said that if all evil and falsity flow in also, nothing of evil and falsity could be attributed to them, and they were not in fault, because it was from another source. But it was answered them that they appropriated it to themselves by believing that they thought and willed of themselves; whereas, if they had believed as it really is, they would not then have appropriated those things to themselves, for they would have believed all good and truth to be from the Lord; and if they had believed this, they would have suffered themselves to be led by the Lord, and would thus have been in another state; and then the evil which entered into their thought and will would not have affected them, since not evil but good would have gone out of them. For not the things that enter in, but those that go out, affect us — according to the Lord's words in Mark (vii. 15). This however many are able to know, but few to believe. Even those who are evil can know, but still do not believe it, for they wish to be in what is their own, and they love this to such a degree that when they are shown that everything flows in, they come into anxiety and urgently entreat that they may be permitted to live in what is their own, insisting that if this should be taken away from them, they could live no longer. Even those who know, believe thus. These things are said that it may be known how it is with societies of spirits which are in mediate good, when they are conjoined to others and when they are separated from them — namely, that when they are conjoined,

they know no otherwise than that the goods and truths are their own, when yet they are not theirs.

4152. Verses 33-35. *And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maidservants, and found them not; and he went out of Leah's tent, and went into Rachel's tent. And Rachel had taken the teraphim, and put them in the camel's straw, and sat upon them; and Laban felt about all the tent, and found them not. And she said to her father, Let there not be anger in the eyes of my lord, that I cannot rise up before thee, for the manner of women is upon me. And he searched, and found not the teraphim.* "And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maidservants, and found them not" signifies that in their holy things there were not such truths; "and he went out of Leah's tent, and went into Rachel's tent" signifies the holy of that truth. "And Rachel had taken the teraphim" signifies interior natural truths which are from the Divine; "and put them in the camel's straw" signifies in outward knowledges; "and sat upon them" signifies that they are interior; "and Laban felt about all the tent, and found them not" signifies that what was his own was not there. "And she said to her father" signifies to good; "Let there not be anger in the eyes of my lord, that I cannot rise up before thee" signifies that they cannot be revealed; "for the manner of women is upon me" signifies that as yet they were among unclean things. "And he searched, and found not the teraphim" signifies that they were not his.

4153. *And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maidservants, and found them not.* That this signifies that in their holy things there were not such truths, is evident from the signification of a tent, as what is holy (see n. 414, 1102, 2145, 2152, 3210, 3312, 4128), here holy things, because they were the tents of Jacob, Leah, and the maidservants. That those truths were not there, is signified by his not finding the teraphim

there. That teraphim in a good sense are truths, may be seen above (n. 4111). By Jacob is represented good of the natural, by Leah affection for external truth, and by maidservants, external affections, as shown above; and as the truths which are here in question were not external, but internal, for that reason they were not found in their tents, that is, in their holy things, but were in Rachel's tent, that is, in the holy of affection for interior truth; for by Rachel is represented affection for interior truth.

4154. *And he went out of Leah's tent, and went into Rachel's tent.* That this signifies the holy of that truth, is evident from what has been said just above. It is with truths as with goods, that they are exterior and interior; for there is an internal man and an external. It is the goods and truths of the internal man that are called internal goods and truths, and the goods and truths of the external man are called external goods and truths. The goods and truths of the internal man are of threefold degree, such as are in the three heavens. The goods and truths of the external man are also of threefold degree, and correspond to the internal; for there are goods and truths midway between the internal and the external man, or mediating, since without middle or mediating goods and truths no communication is given. There are goods and truths proper to the natural man, which are called external goods and truths; and there are also goods and truths of the senses, which are of the body, and thus outermost. These goods and truths of a threefold degree belong to the external man, and correspond, as was said, to as many goods and truths of the internal man—which by the Divine Providence of the Lord will be treated of elsewhere. The goods ² and truths of each degree are most distinct from one another, and are not in the least confounded. Those which are more interior are component, and those which are more exterior are composite. Though these are most distinct from one another, they still do not appear to man as dis-

tinct. The sensual man sees no otherwise than that all interior things, and indeed those which are internal, are only sensual, for he sees from what is sensual, and thus from what is outermost. Interior things cannot be seen from outermost, but outermost things can be seen from interior. He who is a natural man, that is, who thinks from outward knowledges, knows no otherwise than that the natural things from which he thinks are inmost, when in fact they are external. The interior man, who judges and concludes from analytic principles discovered from natural knowledges, believes in like manner that these are the inmost of man, because they appear to him as inmost ; but still they are below rational things, and thus relatively to genuine rational things they are exterior or inferior. Thus it is with man's apprehension. The things which have now been spoken of are those of the natural or external man in threefold degree ; but those which are of the internal man are also, as already stated, in threefold degree, such as are in the three heavens.

- 3 From what has been said it may now be evident how it is with the truths signified by the teraphim, in their not being found in the tents of Jacob, Leah, and the maidservants, but in Rachel's tent, that is, in the holy of affection for interior truth. All truth which is from the Divine is in holiness, for it cannot be otherwise, because truth which is from the Divine is holy. It is said to be holy from affection, that is, from love, which flows in from the Lord, and causes man to be affected with truth.

4155. *And Rachel had taken the teraphim.* That this signifies interior natural truths which are from the Divine, is evident from the representation of Rachel, as affection for interior truth, of which above ; and from the signification of the teraphim, as truths from the Divine (n. 4111), and thus interior truths, the nature of which, and where they are, has been told just above (n. 4154).

4156. *And put them in the camel's straw.* That this signifies in outward knowledges, is evident from the signi-

fication of camel's straw, as such knowledges (n. 3114). They are called straw, as well because it is the food of the camel, as because they are comparatively gross and without order. For that reason knowledges are also signified by thickets of trees and of the forest (n. 2831). That camels denote general knowledges which are of the natural man, may be seen above (n. 3048, 3071, 3143, 3145). That ² outward knowledges are comparatively gross and without order, and are therefore signified by straw, and also by thickets, as just said, is not apparent to those who are in knowledges alone, and are on that account reputed learned. These believe that the more a man knows, or the more knowledge he possesses, the wiser he is. But that the truth is otherwise, has been made evident to me from those in the other life who when they lived in the world were in knowledges alone, and thereby gained the name and reputation of being learned, since they are sometimes more stupid than those who have no such acquisition of knowledge. The reason was also disclosed, namely, that knowledges are indeed means of becoming wise, but that they are also the means of becoming insane. To those who are in a life of good, knowledges are the means of becoming wise; but to those who are in a life of evil, they are the means of becoming insane; for by means of knowledges they confirm not only their life of evil, but also the principles of falsity, and this arrogantly and with persuasion, because they believe themselves to be wiser than others. From this it comes to pass that they destroy their rational; ³ for it is not he who can reason from knowledges, and sometimes more loftily to appearance than others, that enjoys the rational faculty. It is only a fatuous light which produces that skill. But he has rational ability who is able to see clearly that good is good, and truth truth, consequently that evil is evil, and falsity falsity. He however who regards good as evil and evil as good, and he also who regards truth as falsity and falsity as truth, can by no means be said

to be rational, but rather, irrational, however able he is to reason. With him who sees clearly that good is good and that truth is truth, and on the other hand that evil is evil and falsity is falsity, light flows in from heaven, and enlightens his intellectual faculty, and causes the reasons which he sees in his understanding to be so many rays of that light. The same light also illuminates knowledges, so that they confirm, and moreover disposes them into order and into heavenly form. But they who are against good and truth, as are all who are in the life of evil, do not admit that heavenly light, but are only delighted with their own fatuous light, the nature of which is to see just as one who in the dark sees spots and streaks on a wall, and out of them by his fancies makes all kinds of figures; which however are not really figures, for when the light of day comes in, it is seen that they are only spots and streaks.

- 4 From this it may be evident that outward knowledges are means of becoming wise, and also means of becoming insane; that is, that they are means of perfecting the rational, and also means of destroying the rational. They therefore who by means of such knowledges have destroyed their rational, are much more stupid in the other life than they who have not been versed in them. That these knowledges are respectively gross, is manifest from their belonging to the natural or external man, whereas the rational, which is cultivated by them, belongs to the spiritual or internal man. How far these differ and are distant the one from the other as to purity, may be known from what has been said and shown of the two memories (n. 2469-2494).

4157. *And sat upon them.* That this signifies that they are interior, being thus under her in the straw of the camel, is evident from the signification of the straw of the camel, as knowledges, as just now shown. The truths which are signified by the teraphim, were not knowledges, but were in them. For as regards truths of threefold degree, of which just above (n. 4154), the more interior are in the more exterior; for so do they rest in order.

4158. *And Laban felt about all the tent, and found them not.* That this signifies that what was his own was not there, is evident from the series of things in the internal sense, and thus without further explanation.

4159. *And she said to her father.* That this signifies to good, is evident from the signification of father, as good (see n. 3703); and from the representation of Laban, who is here the father, as mediate good, of which above.

4160. *Let there not be anger in the eyes of my lord, that I cannot rise up before thee.* That this signifies that they cannot be revealed, is also evident from the series of things in the internal sense, and accordingly without further explanation. For to rise up would be to disclose, and therefore to reveal the truths signified by the teraphim; and thus not being able to rise up, signifies that they could not be revealed.

4161. *For the manner of women is upon me.* That this signifies that they were as yet among unclean things, is evident from the signification of the way of women, as uncleanness, and thus that the things upon which she sat were unclean (Lev. xv. 19-31). Thus it means that they were as yet among unclean things. Interior truths are said to be among unclean things, when they are among outer knowledges which do not yet correspond, or are in disagreement. Such things are removed when the man is cleansed, that is, when he is regenerated.

4162. *And he searched, and found not the teraphim.* That this signifies that they were not his, namely, that these truths were not Laban's, is evident from the signification of searching and not finding. In the external historic sense these things involve that they were Laban's indeed, but hidden; but in the internal sense, that they were not his. That the teraphim mean truths from the Divine, may be seen above (n. 4111). How this is, namely, that those truths did not belong to the good signified by Laban, but to affection for interior truth, may be evident from what

was said above (n. 4151). From this it is now manifest what arcanum lies hid in that which is related about the
 2 teraphim. The reason that truths from the Divine are signified by the teraphim, is that those who were of the Ancient Church distinguished the Divine, or the Lord, by various names, and this according to the diversity of effects — as by the name of God Shaddai, from temptations, in which the Lord combats for man, and after which confers benefits upon him (see n. 1992, 3667) ; His Providence lest man should of himself enter into the mysteries of faith,
 3 they called cherubs (n. 308) ; the truths Divine which they received by answers, they said were teraphim ; and other of the Divine attributes they also called by particular names. They who were wise among them understood by all these names none but the one only Lord ; but the simple made for themselves so many representative images of that Divine ; and when Divine worship began to be turned into idolatry, they fashioned for themselves so many gods. From this arose so many idolatries among the gentiles also, who increased the number. But as in ancient times Divine things were understood by those names, some of them were retained, as Shaddai, and also cherubs, and teraphim, by which such things as have been stated are signified in the Word. By teraphim are signified truths Divine which came from answers, as is manifest in Hosea (chap. iii. 4).

4163. Verses 36–42. *And Jacob was wroth, and chode with Laban ; and Jacob answered and said to Laban, What is my trespass ? what is my sin, that thou hast hotly pursued after me ? Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house ? set it here before my brethren and thy brethren, and let them judge between us two. These twenty years have I been with thee, thy sheep and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. The torn I brought not unto thee, I bare the loss of it, from my hand didst thou require it, whether stolen by day or stolen by night. Thus*

I was, in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes. These twenty years have I served thee in thy house, fourteen years for thy two daughters, and six years for thy flock, and thou hast changed my wages ten ways. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labor of my hands, and judged yesternight. “And Jacob was wroth, and chode with Laban” signifies the zeal of the natural; “and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast hotly pursued after me?” signifies that it was not of evil that he separated himself. “Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house?” signifies that no truths of good had been his own, but all of them given; “set it here before my brethren and thy brethren, and let them judge between us two” signifies that judgment is from justice and equity. “These twenty years have I been with thee” signifies proprium; “thy sheep and thy she-goats have not cast their young” signifies its state as to good and the good of truth; “and the rams of thy flock have I not eaten” signifies truth of good that of his he took nothing. “The torn I brought not unto thee” signifies that evil not by His fault was with that good; “I bare the loss of it” signifies that good came of it; “from my hand didst thou require it” signifies that it was from Him; “whether stolen by day or stolen by night” signifies the evil of merit in like manner. “Thus I was, in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes” signifies temptations. “These twenty years have I served thee in thy house” signifies proprium; “fourteen years for thy two daughters” signifies the first period that he might acquire to himself therefrom affections for truth; “and six years for thy flock” signifies that he might afterward acquire good; “and thou hast changed my wages

ten ways " signifies its state toward Him, when He was applying those goods to Himself. " Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me " signifies unless the Divine and the Divine Human ; " surely now hadst thou sent me away empty " signifies that it would have claimed all things to itself. " God hath seen mine affliction and the labor of my hands, and judged yesternight " signifies that all things were from Him by His own power.

4164. *And Jacob was wroth, and chode with Laban.* That this signifies the zeal of the natural, is evident from the signification of becoming wroth or angry, and chiding therefrom, as zeal ; and from the representation of Jacob, as good of the natural, of which above. That becoming wroth or angry, and chiding from it, is zeal, is because in heaven, or with angels, anger is not found, but in its stead zeal. For anger differs from zeal, in there being evil in anger, but in zeal good ; or in this, that he who is in anger intends evil to the other against whom he is angry, but he who is in zeal intends good to the other toward whom he feels zeal. For this reason he who is in zeal can be good in a moment, and when in the very act can be good toward others ; but not he who is in anger. Though zeal appears like anger in outward form, yet in inner form it is altogether unlike.

4165. *And Jacob answered and said to Laban, What is my trespass ? what is my sin, that thou hast hotly pursued after me ?* That this signifies that it was not of evil that he separated himself, is evident from the signification of transgression and of sin, as evil. It is manifest that the pursuing was because he separated himself, and thus that it was not of evil that he separated himself.

4166. *Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house ?* That this signifies that no truths of good had been his own, but all given, is evident from the signification of the vessels of

his house, as his own truths. That vessels are truths, see above (n. 3068, 3079, 3316, 3318). From this it is manifest that the vessels of his house mean his own truths. To feel for them, and not to find, means that none had been his, and consequently that all were given. How this is, may be seen above (n. 4151).

4167. *Set it here before my brethren and thy brethren, and let them judge between us two.* That this signifies that judgment is from justice and equity, is evident from the signification of brethren, as goods (see n. 2360, 3803, 3815, 4121). It follows that my brethren and thy brethren mean justice and equity, and it is manifest that their judging between us two means judgment. That my brethren and thy brethren mean justice and equity, is because the subject here is the natural ; for that is properly called justice and equity in the natural, which in the spiritual is said to be good and truth. There are two planes in man, upon which are founded heavenly and spiritual things, which are from the Lord. The one plane is interior, and the other is exterior. The planes themselves are nothing else than conscience. Without the planes, that is, without conscience, in no wise can anything heavenly and spiritual from the Lord be fixed, but it flows through as water through a sieve. For this reason they who are without such a plane, or without conscience, do not know what conscience is ; nor do they believe, indeed, that there is anything spiritual and heavenly. The interior plane, or the interior conscience, ² is where are good and truth in the genuine sense ; for good and truth flowing in from the Lord actuate this conscience. But the exterior plane is the exterior conscience, and is where are justice and equity in the proper sense ; for justice and equity, moral and civil, which likewise flow in, actuate it. There is also an outermost plane, which likewise appears as conscience, but is not conscience, namely, doing justice and equity for the sake of self and the world, that is, for one's own honor or fame, and for the world's

wealth and possessions, and also for fear of the law. These three planes are what govern man, that is, by means of which the Lord rules man. By the interior plane, or by the conscience of spiritual good and truth, the Lord rules those who are regenerated. By the exterior plane, or by the conscience of justice and equity, that is, by the conscience of moral and civil good and truth, the Lord rules those who are not yet regenerated, but who can be regenerated, and also are being regenerated — if not in the life of the body, still in the other life. But by the outermost plane, which appears like conscience, and yet is not conscience, the Lord rules all the rest, even the evil. These without this government would rush into all wicked and insane things, and do so rush when they are without the restraints of that plane. Whoever do not suffer themselves to be ruled by these planes, are either insane, or are punished
 3 according to the laws. With the regenerate these three planes act as one ; for one flows into another, and the interior one disposes the exterior. The first plane, or the conscience of spiritual good and truth, is in man's rational ; but the second plane, or the conscience of moral and civil good and truth, that is, of justice and equity, is in man's natural. From this it is now manifest what the justice and equity are which are signified by the brethren, namely, justice by my brethren, and equity by thy brethren ; for they are called justice and equity, because the subject is the natural man, of which they are properly predicated.

4168. *These twenty years have I been with thee.* That this signifies proprium, is evident from the signification of twenty, as the good of remains (n. 2280). But these remains, when predicated of the Lord, are nothing else than His proprium (n. 1906). Twenty years signify the states of the proprium. That years mean states, see above (n. 487, 488, 493, 893). The things contained in Jacob's words to Laban, treat in the supreme sense of the proprium in the natural, which the Lord acquired to Himself by His

own power, and indeed of the various states of that proprium.

4169. *Thy sheep and thy she-goats have not cast their young.* That this signifies its state as to good and the good of truth, is evident from the signification of a sheep, as good, of which in what follows; and from the signification of a she-goat, as the good of truth (see n. 3995, 4006). By good simply so called is meant good of the will, but by the good of truth is meant good of the understanding. Good of the will is to do good from good, but good of the understanding is to do good from truth. To those who do good from truth these appear to be one, but still they differ much from each other; for to do good from good is to do it from perception of good, and perception of good is given to none but the celestial. On the other hand, to do good from truth is to do it from knowledge and understanding therefrom, but without perception that it is so; and only because one has been so instructed by others, or by his intellectual faculty has come of himself to this conclusion. This may be a fallacious truth, but still if it has an end of good, what he then does from that truth becomes as it were good. That sheep signify goods, may be evident ² from many passages in the Word, of which these only will be adduced. In Isaiah: *He was afflicted, and He opened not His mouth; He is led as a lamb to the slaughter, and as a sheep before her shearers . . . and He opened not His mouth* (liii. 7) — said of the Lord, where He is compared to a sheep, not from truth, but from good. In Matthew: Jesus said to the twelve whom He sent out, *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel* (x. 5, 6). The Gentiles to whom they should not go, stand for those who are in evils. That the Gentiles mean evils may be seen above (n. 1259, 1260, 1849). The cities of the Samaritans stand for those who are in falsities, sheep for those who are in goods. In John: Jesus after ³

His resurrection said to Peter, *Feed My lambs*; the second time He said, *Feed My sheep*; and the third time, *Feed My sheep* (xxi. 15-17). Lambs here stand for those who are in innocence, sheep in the first place for those who are in good from good, and sheep in the second * place, for those who are in good from truth. In Matthew: *When the Son of Man shall come in His glory . . . He shall set the sheep on His right hand, and the goats on His left; and He shall say unto them on His right hand, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave Me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took Me in; I was naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. . . . Inasmuch as ye did it unto one of these My brethren even the least, ye did it unto Me* (xxv. 31-40). That sheep here stand for goods, that is, for those who are in good, is plainly manifest. All kinds of goods of charity are here contained in the internal sense, as by the Divine mercy of the Lord will be shown elsewhere. By he-goats are signified in particular those who are
 4 in faith and in no charity. In like manner in Ezekiel: *As for you, O My flock, said the Lord Jehovih, behold, I judge between cattle and cattle, between the rams of the sheep, and between the he-goats* (xxxiv. 17). That he-goats are those in particular who are in the faith of no charity, may be evident from the signification of he-goats, as in a good sense those who are in the truth of faith, and thence in some charity; but in the opposite sense those who are in the faith of no charity, and reason about salvation from the principle that faith saves. This is apparent also from what the Lord says about the goats in Matthew, as cited above. But they who are in no truth of faith, and at the same time in no good of charity, are borne away into hell without such a judgment, that is, without conviction of being in falsity.

* The Latin has *tertio*.

4170. *And the rams of thy flock have I not eaten.* That this signifies truth of good, that of his He took nothing, is evident from the signification of rams, as truths of good — for sheep signify goods, and hence rams, because they are of sheep, signify truths of good ; and from the signification of eating, as appropriating to self (see n. 3168, 3513, 3596, 3832), and thus taking ; for that which is appropriated from another is taken from him.

4171. *The torn I brought not unto thee.* That this signifies that evil not by His fault was with that good, is evident from the signification of torn, as death caused by another, and thus evil not by His fault. Evils with man have many origins. The first origin is from inheritance by continual derivations from grandparents and great-grandparents into the father, and from the father, in whom the evils are thus accumulated, to one's self. The second origin is from what is actual, that is, what a man acquires to himself by a life of evil. This evil he in part takes from inheritance, as from an ocean of evils, and puts into act, and in part super-adds much, of himself. From this is the proprium which man acquires to himself. But this actual evil, which man makes his own, has also various origins — in general two : one, that he receives evil from others without his fault, and the other, that he takes it of himself, and thus with his fault. What man receives from others without his fault, is what is signified in the Word by what is torn ; but what he takes of himself, and thus with his fault, is signified in the Word by a carcase. From this it came that, as in the Ancient Church, ² so also in the Jewish, it was forbidden to eat what died of itself or a carcase, and also what was torn — of which we read in Moses : *Every soul that eateth a carcase and that which is torn, whether he be homeborn or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even ; then shall he be clean. And if he wash them not, nor bathe his flesh, then he shall bear his iniquity* (Lev. xvii. 15, 16). In the same : *A carcase and*

that which is torn he shall not eat, to defile himself therewith : I am Jehovah (Lev. xxii. 8). That which is torn stands for evil which is from falsity brought on by the evil, who are the wild-beasts in the forest which tear ; for in the Word the infernals are compared to wild-beasts. In the same : *Men of holiness shall ye be unto Me ; therefore ye shall not eat any flesh that is torn in the field, ye shall cast it to the dogs* (Exod. xxii. 30). In Ezekiel : The prophet says to Jehovah, *My soul hath not been defiled ; and a carcase and that which is torn have I not eaten from my youth up, neither came there abominable flesh into my mouth* (iv. 14). In the same : *The priests shall not eat of any carcase or that which is torn, of fowl or of beast* (xliv. 31)— speaking of the Lord's kingdom, that the new earth is there.

- 3 From these passages it may be evident what is meant in the internal sense by that which is torn ; but to make it still more manifest, let us take an example. If he who leads a life of good, or who does well to another from willing well, suffers himself to be persuaded by another who is in evil, that the life of good effects nothing for salvation, for the reason that all are born in sins, and as no one can will good of himself therefore he cannot do it ; and that on this account a means of salvation has been provided which is called faith ; and thus that one can be saved by faith without a life of good, and this even though he should receive faith at the last hour of death — if such a person who has lived in a life of good, suffers himself to be so persuaded, and then becomes careless as to such a life and even treats it with contempt, he is said to be torn ; for torn is predicated of good into which falsity is insinuated, and
- 4 thereby the good becomes no longer living. Take also as an example the marriage state, which any one in the beginning holds as heavenly, but afterward one or both of the parties in marriage suffer themselves to be persuaded that it is only for the sake of order in the world, and for the education and individual care of children, and for the sake

of inheritance ; and further that the bond of marriage is nothing but a matter of compact, which may be dissolved or relaxed by either party, if done by consent ; and thus, after he has received that persuasion, has no heavenly idea of marriage ; if then lasciviousness results, marriage becomes with him what is called torn ; and so in other cases. That 5 it is the evil who tear, and this by reasonings from external things, into which internal things cannot be insinuated on account of evil of life, may be evident from these passages — in Jeremiah : *The great men . . . a lion out of the forest hath slain them, a wolf of the deserts hath laid them waste, a leopard watcheth over their cities, every one that goeth out from thence is torn, because their transgressions are multiplied, their backslidings are increased* (v. 5, 6). And in Amos : *Edom . . . did pursue his brother with the sword, and destroyed his compassions, and his anger did tear perpetually, and he kept his wrath for ever* (i. 11).

4172. *I bare the loss of it.* That this signifies that good came of it, is evident from the signification of bearing the loss, as making good, and here that good came of it. With evil from fault and evil not from fault, which are signified by a carcase and what is torn, as shown just above, the case is this. Evil from fault, or evil which man has contracted to himself by actual life, and has also confirmed in thought even to belief and persuasion, cannot be amended, but remains to eternity ; but evil not from fault, which man has not confirmed by thought, and has not inwardly persuaded himself, remains indeed, but only adheres in externals ; for it does not penetrate to the interiors and pervert the internal man. Such is the evil by means of which good comes ; for the internal man, which has not yet been affected and given consent, can see it in the external as evil, and thus it can be removed. And because the internal man can see it, it can for that reason see good more clearly at the same time ; for good is seen more clearly from what is opposite than from what is not opposite, and man is then

also more sensibly affected by good. This then is what is meant by good coming of it.

4173. *From my hand didst thou require it.* That this signifies that it was from Him, is evident from the signification of hand, as power (see n. 878, 3387), and thus that it was from Him ; for that which is from His power is from Him.

4174. *Whether stolen by day or stolen by night.* That this signifies the evil of merit in like manner, is evident from the signification of stolen or of theft, as the evil of merit. Evil of merit is when man ascribes good to himself, and supposes that it is from himself, and therefore wishes to merit salvation. This evil is what is signified in the internal sense by theft. But in regard to this evil, all who are being reformed think in the beginning that good is from themselves, and hence that by the good which they do they merit salvation ; for their supposing that they merit salvation by the good that they do, comes from their supposing that the good is from themselves, the one cohering with the other. But they who suffer themselves to be regenerated, do not confirm this in their thought, or persuade themselves that it is so ; but the idea is gradually dissipated. For as long as one is in the external man, as all are in the beginning of their reformation, he cannot do otherwise than think so, as he thinks only from his external
2 man. But when the external man with its lusts is removed, and the internal man begins to operate, that is, when the Lord flows in through the internal man with the light of intelligence, and enlightens thereby the external man, he then begins to believe otherwise, and ascribes good not to himself, but to the Lord. From this it is plain what the evil of merit is which is here meant, by which there is good, in like manner as by the evil which is not from fault, of which above. But if man confirms this in his thought when he has arrived at adult age, and altogether persuades himself that he merits salvation by the good

which he does, this evil inheres radically, and cannot be amended. For such men claim to themselves that which is the Lord's, and thus do not receive the good which continually flows in from the Lord, but immediately on its flowing in, divert it to themselves, and into their own proprium, and accordingly defile it. These are the evils which are signified in a proper sense by thefts (see n. 2609).

4175. *Thus I was, in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes.* That this signifies temptations, is evident from the signification of heat and cold, as that which is too much of love, and that which is not at all of it, and thus the two extremes—day signifying a state of faith or truth when it is at its height, and night a state of no faith or truth (see n. 221, 935, 936); and from the signification of sleep driven from the eyes, as continually or without rest. Since these are such things as are experienced in temptations, therefore by these words temptations in general are signified. That heat signifies too much love, is because spiritual fire and heat is love, and on the other hand, spiritual cold is no love. For man's life itself is nothing but love, since without love man has no life at all. Indeed, if man reflects, he may know that all vital fire and heat in his body are from it. Yet cold does not signify the privation of all love, but the privation of spiritual and heavenly love, and the privation of this is what is called spiritual death. When man is deprived of that love, he is kindled with the love of self and the world. This love is respectively cold, and also becomes cold, not only with man when living in the body, but also when he comes into the other life. If when living in the body, the love of self and the world are taken away from him, he becomes so cold as to have scarce any life; and it would be the same if he were compelled to think in a holy manner of heavenly and Divine things. In the other life, when he is among the infernals, he is in the fire or heat of his lusts; but if he approaches heaven, that fire and

heat is turned into cold, the more intense the nearer he approaches, with an increase of torment in like degree. This cold is what is meant by the gnashing of teeth which is ascribed to those who are in hell (Matt. viii. 12 ; xiii. 42, 50 ; xxii. 13 ; xxiv. 51 ; xxv. 30 : Luke xiii. 28).

4176. *These twenty years have I served thee in thy house.* That this signifies proprium, is evident from the signification of twenty, as the good of remains (see n. 2280) — which when predicated of the Lord, is what He acquired to Himself (n. 1906), and thus His proprium ; and from the signification of serving, as, when predicated of the Lord, His own power (n. 3975, 3977).

4177. *Fourteen years for thy two daughters.* That this signifies the first period in order that He might acquire to Himself therefrom affections for truth, is evident from the signification of fourteen, or two weeks, as a first period — for weeks in the Word signify nothing else than an entire period, great or small (see n. 2044, 3845), and when two weeks are named as one, it is the same, since to double a number and to multiply it into itself does not take away its signification — whence it is manifest what is meant here by fourteen, or two weeks ; and from the signification of the two daughters, here Rachel and Leah, as affections for truth (n. 3758, 3782, 3793, 3819), daughters signifying affections (n. 2362).

4178. *And six years for thy flock.* That this signifies that He might afterward acquire good, is evident from the signification of six, as combat and labor (see n. 720, 737, 900), here what remained of combat and labor, and thus what came afterward ; and from the signification of flock, as good (n. 343, 2566, 3518).

4179. *And thou hast changed my wages ten ways.* That this signifies its state toward Him when He was applying those goods to Himself, is evident from the signification of wages, when predicated of the Lord, as denoting from Himself (see n. 3996, 3999), and thus when He was ap-

plying goods to Himself; and from the signification of changing them, as the state of the good signified by Laban toward Him. Ten ways mean a very great change (see n. 4077).

4180. *Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me.* That this signifies unless the Divine and the Divine Human, is evident from the signification of the God of my father, when predicated of the Lord, as the Divine as to good: the Father being the Divine good, and the Son the Divine truth (n. 2803, 3704), here the Divine good of each Essence; from the signification of the God of Abraham, as the Divine Itself which is called the Divine Essence, Abraham representing the Lord as to the Divine Itself (n. 2011, 3439); and from the signification of the Fear of Isaac, as the Divine Human. It is called Fear, because it is the Divine truth which is meant, for the Divine truth carries with it fear, dread, and terror, to those who are not in good; but not so the Divine good, which terrifies no one. The same is meant further on in this chapter — “Jacob swore by the Fear of his father Isaac” (verse 53). For as Laban was then separated from Jacob, that is, the mediate good separated from good Divine, he was in such a state as to wish to inflict evil, as is manifest from what is said of Laban. For that reason, as he was in such a state, it is said the Fear of Isaac. That the Fear of Isaac means the God of Isaac, may be evident to every one, and also that he was in that state. Isaac represents the Divine Human of the Lord, and this as to the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210, 3973). As to the Divine truth which is from the Lord carrying fear with it to those who are not in good, but not the Divine good, the case is this: the Holy which proceeds from the Lord has in itself Divine good and Divine truth. These proceed continually from the Lord. From them is the light which is in the heavens, and therefore the light which is

- in human minds, and consequently wisdom and intelligence, for these are within that light. But that light, or wisdom and intelligence, affects all according to their reception. Those who are in evil do not receive the Divine good, for they are in no love and charity; for all good is of love and charity. The Divine truth however can be received even by the evil, but only by their external man, not by
- 3 their internal. This is like heat and light from the sun. Spiritual heat is love, and thus good; but spiritual light is faith, and thus truth. When heat is received from the sun, the trees and flowers then vegetate and produce leaves, flowers, and fruits or seeds. This comes to pass in the time of spring and summer. When however heat is not received from the sun, but only light, nothing vegetates, but all vegetation grows torpid, as in the time of autumn and winter. So also it is with spiritual heat and light, which are from the Lord. If man is like spring or summer, he receives the good of love and charity, and produces fruits; but if he is like autumn and winter, he does not receive the good of love and charity, and accordingly does not produce fruits. Yet he may still receive light, that is, may know the things of faith or truth. Wintry light has a similar effect, for it presents colors and beauties and makes them conspicuous, like summer light, but with the difference that it does not penetrate toward the interiors, because there is no heat in it, and hence no quickening.
- 4 When therefore good is not received, but only light, it is then as when heat is not received in objects, but only an image of form and beauty from the light, and hence there is cold within; and where there is cold within, there is a torpor of everything there, and as it were a shrinking and shuddering when light lets itself in there. This is what causes fear, dread, and terror in living things. By this comparison it may in some degree be comprehended how it is with the fear, dread, and terror that come to the evil—that is, that they do not come from Divine good, but

from Divine truth, and this when they do not receive Divine good, and yet receive Divine truth. Also, that Divine truth without good cannot penetrate toward interiors, but only sticks in outermosts, that is, in the external man, and mostly in its sensual part; and that from it man sometimes appears beautiful in external form, when yet he is foul in internal form. From this it may also be evident what is the nature of the faith that exists with very many, which they say saves without good works, that is, without willing well and acting well. Since Divine truth proceeds from the 5 Divine Human, but not from the Divine Itself, it is therefore the Divine Human which is here signified by the Fear of Isaac; for, as just now said, it is Divine truth which terrifies, but not Divine good. That Divine truth proceeds from the Divine Human of the Lord, but not from the Divine Itself, is an arcanum not hitherto disclosed. The case is this: before the Lord came into the world the Divine Itself flowed in into the whole heaven; and as heaven then consisted for the greatest part of the celestial, that is, of those who were in the good of love, by means of that influx, by the Divine Omnipotence the light which was in the heavens was produced, and thereby wisdom and intelligence. But after the human race removed itself from the good of love and charity, that light could then no longer be produced through heaven, nor, consequently, wisdom and intelligence which would penetrate down to the human race. For this cause, from the necessity of their being saved, the Lord came into the world, and made the Human in Himself Divine, in order that as to His Divine Human He might become the Divine Light, and might thus illuminate the universal heaven and the universal world. He had been the Light Itself from eternity, for that Light was from the Divine Itself through heaven. And it was the Divine Itself which took on the human, and made this Divine; and when this was made Divine, He could then thereby illuminate not only the celestial heaven itself, but also the spiritual

heaven, and likewise the human race, which received and receives the Divine truth in good, that is, in love to Him and in charity toward the neighbor—as is manifest in John : *As many as received Him, to them gave He power to become children of God, to them that believe on His name ; who were born, not of bloods, nor of the will of the flesh, nor of the will* 6 *of man, but of God* (i. 12, 13). From what has now been said, may be evident what is signified by these words in John : *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that hath been made. In Him was life, and the life was the light of men. . . . That was the true light, that lighteth every man that cometh into the world* (i. 1-4, 9, and following verses). The Word here signifies Divine truth. That the Lord is however Divine good as to each essence, and that Divine truth proceeds from Him, may be seen above (n. 3704). For Divine good cannot be received by man, nor even by an angel, but only by the Divine Human of the Lord, as is meant by these words in John : *No man hath seen God at any time ; the only-begotten Son, Who is in the bosom of the Father, He hath declared Him* (i. 18). But Divine truth can be received, yet of such quality as can be given with the man who receives ; in which truth Divine good can 7 dwell, with a difference according to reception. Such are the arcana which are presented to angels when these words are read by man — “Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me.” From this it is manifest how much that is heavenly there is in the Word, and in every particular of it, though nothing of it is apparent in the sense of the letter ; and also what angelic wisdom is in comparison with human wisdom ; and that angels are in the highest arcana, when man does not even know that there is any arcanum within. But these which have been mentioned are only a very few,

for in these arcana angels see and perceive things innumerable, yea, relatively unlimited, which can in no way be told, because human speech is not adequate to expressing them, nor the human mind capable of receiving them.

4181. *Surely now hadst thou sent me away empty.* That this signifies that it would have claimed all things to itself, is evident from the signification of sending away empty, as taking all things away from him, and thus claiming all things to itself.

4182. *God hath seen mine affliction and the labor of my hands, and judged yesternight.* That this signifies that all things were from Him by His own power, is evident from the signification of affliction and of the labor of the hands, as temptations; and as by temptations and victories the Lord united the Divine to the human, and made this also Divine, and this from His own power, by the same words these things are signified. That by temptations and victories the Lord united the Divine to the Human, and made this Divine by His own power, may be seen above (n. 1661, 1737, 1813, 1921, 2776, 3318); and also that the hollow of the hand, or the hand, is power (n. 878, 3387); and accordingly my hollows of the hand, or my hands, mean my own power. God hath seen, and hath judged, signifies the Lord's Divine, that the Divine which was in Him, and which was His, did it.

4183. Verse 43. *And Laban answered, and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine; and my daughters what can I do unto them this day? or unto their sons which they have borne?* "And Laban answered, and said unto Jacob" signifies an obscure state of perception; "The daughters are my daughters, and the sons are my sons, and the flock is my flock" signifies that all affections for truth, and all truths and goods were its own; "and all that thou seest is mine" signifies that so was all perceptive and intellectual faculty; "and my daugh-

ters what can I do unto them this day? or unto their sons which they have borne?" signifies that it did not dare to claim them to itself.

4184. *And Laban answered, and said unto Jacob.* That this signifies an obscure state of perception, is evident from the signification of answering and saying, as perception. That saying in the historic parts of the Word means perceiving may be seen above (n. 1898, 1919, 2080, 2862, 3395, 3509). That the state of perception is obscure, is evident from what Laban says, namely, that the daughters, the sons, and the flock were his, whereas they were not his; and from the internal sense, that the mediate good claimed all goods and truths as its own. As to what is said by Laban, see above (n. 3974, 4113).

4185. *The daughters are my daughters, and the sons are my sons, and the flock is my flock.* That this signifies that all affections for truth, and all truths and goods were its own, is evident from the signification of daughters, here Rachel and Leah, as affections for truth (see n. 3758, 3782, 3793, 3819); from the signification of sons, as truths (n. 489, 491, 533, 1147, 3373); and from the signification of flock, as goods (n. 343, 1565, 2566). That it claimed them to itself as if they were its own, is manifest, for he said, the daughters are my daughters, and the sons are my sons, and the flock is my flock.

4186. *And all that thou seest is mine.* That this signifies that so was all perceptive and intellectual faculty, is evident from the signification of seeing, as perceiving and understanding (see n. 2150, 3863), and thus that all the perceptive and intellectual faculty of truth and good belonged to it. How these things are, has been told before, and illustrated by what takes place in the other life, namely, that when spirits, especially those of a mediate sort, are in an angelic society, they do not then know otherwise than that the affections for good and truth which flow into them from the society are theirs, such being the communication

of affections and thoughts in the other life ; and in proportion as they are conjoined with that society, they so think. When these same spirits are separated from the society, they are indignant ; and when they come into this state of indignation, they also come into an obscure state, spoken of above (n. 4184) ; and not having interior perception in that state, they claim to themselves the goods and truths which belong to the angelic society, and which they had by the communication above mentioned. It is this state which is described in this verse. Moreover by 2 much experience it has been given me to know how affections for good and truth are communicated to others. Spirits of that sort have sometimes been with me, and when conjoined by somewhat of affection, they then knew no otherwise than that my thoughts and affections were theirs. And I was informed that the like takes place with all men ; for every man has spirits with him, who as soon as they come to him and enter into his affection, know no otherwise than that all things which are the man's, that is, all things of his affection and thought, are theirs. In this way spirits are conjoined to man, through whom he is ruled by the Lord (n. 2488) ; of whom something will be told from experience hereafter, at the end of the chapters.

4187. *And my daughters what can I do unto them this day ? or unto their sons which they have borne ?* That this signifies that it did not dare to claim them to itself, is evident from the signification of daughters, as affections for truth, and of sons, as truths, spoken of just above (see n. 4185). That its not daring to claim them to itself, is signified by "what can I do unto them this day?" is manifest from what precedes, namely, that God said to him in a dream, "Take heed to thyself lest thou speak with Jacob from good even to evil" (verse 24).

4188. Verses 44-46. *And now go, let us make a covenant I and thou, and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a*

pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap, and they did eat there by the heap. “And now go, let us make a covenant I and thou, and let it be for a witness between me and thee” signifies the conjunction of the Divine natural with the goods of works, in which they are who are aside, or the gentiles. “And Jacob took a stone, and set it up for a pillar” signifies such truth and worship therefrom. “And Jacob said unto his brethren” signifies those who are in the good of works; “Gather stones; and they took stones, and made a heap” signifies truths from good; “and they did eat there by the heap” signifies appropriation from Divine good.

4189. *And now go, let us make a covenant I and thou, and let it be for a witness between me and thee.* That this signifies the conjunction of the Divine natural with the goods of works, in which they are who are aside, or the gentiles, is evident from the signification of a covenant, as conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021); from the representation of Laban here, who is I, as the goods of works, as shown in what follows; and from the representation of Jacob, who here is thou, as the
 2 Divine natural. That by Laban are here signified the goods of works in which are those who are aside, or the gentiles, is for the reason that, Laban being now separated from Jacob, that is, mediate good from the good Divine of the natural, he can no longer represent mediate good; but as he served for a medium, he therefore represents some good, and indeed good that is aside, or collateral good. Before Laban was thus conjoined to Jacob, he represented collateral good (see n. 3612, 3665, 3778), and accordingly good that is aside, the nature of which will be told in what follows. It is similar with Laban as with Lot and Ishmael. As long as Lot was with Abraham, he represented the Lord as to the sensual external man (n. 1428, 1434, 1547, 1597, 1598, 1698); but when he was separated

from Abraham, he represented those who are in external worship, but still in charity (n. 2317, 2324, 2371, 2399), and also several states of the church successively (n. 2422, 2459). It was so with Ishmael: as long as he was with 3 Abraham, he represented the first rational of the Lord (n. 1893, 1949-1951); but when he was afterward separated, he represented the spiritual (n. 2078, 2691, 2699, 3263, 3268). So it is also with Laban. The reason is, that though a separation has been made, conjunction still remains, but not that which existed before. It is from this that Laban here and in what now follows, represents the goods of works, such as are with those who are aside, that is, with gentiles. Gentiles are said to be aside, or in collateral good, because they are outside of the church. Those within the church who are in truth and good, are not in a collateral line, but in direct line, for they have the Word, and through the Word direct communication with heaven, and through heaven with the Lord; but not the gentiles, for these have not the Word, and know not the Lord. For this reason they are said to be aside. The gentiles are meant who are in the goods of works; that is, who are in externals within which there is the good of charity. These are what are called the goods of works, but not good works; for good works may exist without goods within, but not the goods of works.

4190. *And Jacob took a stone, and set it up for a pillar.* That this signifies such truth, and worship from it, is evident from the signification of a stone, as truth (see n. 643, 1298, 3720); and from the signification of a pillar, as worship therefrom, or from truth (n. 3727). From this it is manifest that such truth and worship therefrom is signified by these words. It is said, such truth, namely, such as exists with the gentiles; for though the gentiles know nothing about the Word, and accordingly nothing about the Lord, they still have external truths such as Christians have — as, that the Deity is to be worshipped in a holy manner,

that festivals are to be observed, that parents are to be honored, that we must not steal, must not commit adultery, must not kill, and must not covet the neighbor's goods — and thus such truths as those of the decalogue ; which also are for rules of life within the church. The wise among them observe these laws not only in external form, but also in internal. For they think that such things are contrary not only to their religious system, but also to the general good, and thus to the internal duty which they owe to man, and accordingly contrary to charity, although they do not so well know what faith is. They have in their obscurity somewhat of conscience, contrary to which they are not willing to do, and some indeed cannot. From this it may be evident that the Lord rules their interiors, though they are in obscurity ; and thus that He imparts to them the faculty of receiving interior truths, which they do also receive in the other life — see what has been shown above
2 respecting the gentiles (n. 2589–2604). It has at times been given me to speak with Christians in the other life concerning the state and lot of gentiles outside of the church, that they receive the truths and goods of faith more easily than Christians do who have not lived according to the precepts of the Lord ; and that Christians think cruelly about them, in assuming that all who are out of the church are damned, and this from the received canon, that without the Lord there is no salvation. This indeed, I said, is true ; but gentiles who have lived in mutual charity, and have done justice and equity from a kind of conscience, receive faith and acknowledge the Lord more easily in the other life than those within the church who have not lived in such charity. And Christians are in falsity in believing that heaven is for them alone, because they have the book of the Word, written on paper but not in their hearts ; and because they know the Lord, when they do not believe that He is Divine as to His Human ; but acknowledge Him only as a common man as to His

other essence, which they call His human nature, and therefore when left to themselves and their own thoughts, do not even adore Him. Thus it is they who are out of the Lord, for whom there is no salvation.

4191. *And Jacob said unto his brethren.* That this signifies those who are in the good of works, is evident from the representation of Jacob, as the Divine natural of the Lord, of which above; and from the signification of brethren, as goods (see n. 3815, 4121), here those who are in the goods of works, and who are gentiles, as has been shown above (n. 4189). For all who are in good are conjoined with the Divine of the Lord, and on account of that conjunction are called by the Lord brethren—as in Mark: *Jesus, looking round on them which sat about Him, saith, Behold, My mother, and My brethren; for whosoever shall do the will of God, the same is My brother, and My sister, and My mother* (iii. 31, 34, 35). All conjunction is by love and charity, as may be evident to every one; for spiritual conjunction is nothing else than love and charity. That love to the Lord is conjunction with Him is manifest; and that charity toward the neighbor is likewise, is evident from the words of the Lord in Matthew: *Inasmuch as ye did it unto one of these My brethren, even the least, ye did it unto Me* (xxv. 40)—meaning the works of charity.

4192. *Gather stones; and they took stones, and made a heap.* That this signifies truths from good, is evident from the signification of stones, as truths, of which just above (n. 4190); and from the signification of a heap, as good. That a heap signifies good is because in old time, before they built altars, they made heaps, and ate together upon them, for a witness that they were joined together by love. But afterward, when the representatives of the ancients were held as holy, instead of heaps they built altars; which too were of stones, but arranged in a more orderly manner (Josh. xxii. 28, 34). From this a heap has the same signification as an altar, namely, the good of love, and by the stones in it are signified the truths of faith.

4193. *And they did eat there by the heap.* That this signifies appropriation from Divine good, is evident from the signification of eating together, as communication, conjunction, and appropriation (see n. 2187, 2343, 3168, 3513, 3596, 3832); and from the signification of a heap, as good, of which just above (n. 4192); here Divine good.

4194. Verses 47-50. *And Laban called it Jegar-sahadutha, and Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed; and Mizpah; for he said, Jehovah watch between me and thee, for we shall be hidden one from another. If thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us, see, God is witness between me and thee.* "And Laban called it Jegar-sahadutha" signifies its quality on the part of the good represented by Laban; "and Jacob called it Galeed" signifies its quality on the part of the good of the Divine natural. "And Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed" signifies that it will be so to eternity, hence its quality again; "and Mizpah; for he said, Jehovah watch between me and thee" signifies the presence of the Divine natural of the Lord; "for we shall be hidden one from another" signifies separation in respect to what is of the church. "If thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us" signifies that affections for truth are to remain within the church; "see, God is witness between me and thee" signifies confirmation.

4195. *And Laban called it Jegar-sahadutha.* That this signifies its quality on the part of the good represented by Laban, is evident from the signification of calling, and of calling by name, as quality (see n. 144, 145, 1754, 2009, 2724, 3421). Jegar-sahadutha signifies the heap of witness in the idiom of Syria, whence Laban came. Such heaps in ancient times were for a sign, or for a witness,

and afterward also for worship ; here for a sign and for a witness — for a sign that the boundary was there, and for a witness that a covenant was made there, and that neither of them should pass it to do evil to the other — as is evident also from Laban's words : *This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil* (verse 52). From this it is manifest what Jegar-sahadutha, or the heap of witness, involves. But in the internal sense it signifies the quality of good from truths on the part of Laban, that is, on the part of those who are in the goods of works, that is, of the gentiles.

4196. *And Jacob called it Galeed.* That this signifies its quality on the part of the good of the Divine natural, is evident from the representation of Jacob, as the Divine natural of the Lord, as shown frequently above. Galeed signifies a heap and a witness, or a witness heap, in the Hebrew idiom, or in that of Canaan, whence Jacob came. What a witness heap is in the internal sense, now follows.

4197. *And Laban said, This heap is a witness between me and thee this day ; therefore he called the name of it Galeed.* That this signifies that it will be so to eternity, hence its quality again, is evident from the signification of a heap, as good (see n. 4192) ; and from the signification of a witness, as the confirmation of good by truth — to be shown in what follows ; from the signification of this day, as eternity (n. 2838, 3998) ; and from the signification of calling a name, as quality (n. 144, 145, 1754, 2009, 2724, 3421). The quality itself is contained in the name Galeed ; for in ancient times the names imposed contained the quality (n. 340, 1946, 2643, 3422). From this it is manifest what is signified by, "Laban said, This heap is a witness between me and thee this day ; therefore he called the name of it Galeed," namely, testification of the conjunction of the good here signified by Laban with the Divine good of the Lord's natural, and accordingly con-

junction of the Lord with the gentiles by good ; for this good is what is now represented by Laban (n. 4189). The truths of that good are what testify of the conjunction ; and yet as long as they live in the world their good is aside, because they have not truths Divine. But they who live in that good, that is, in mutual charity, though they do not have truths Divine direct from the Divine fountain, that is, from the Word, still do not have their good closed up, but such that it can be opened ; and it is also opened in the other life, when they are there instructed in the truths of faith, and concerning the Lord. It is otherwise with Christians, of whom those who are in mutual charity, and still more those who are in love to the Lord, are in direct good while living in the world, because they are in truths Divine ; and therefore they enter into heaven without such instruction, provided there were not falsities in their truths, which must be first dispelled. But those Christians who have not lived in charity, have closed heaven to themselves, and very many of them to such a degree that it cannot be opened ; for they know truths and deny them, and also harden themselves against them, if not with the mouth, yet
 2 in the heart. Laban's first calling the heap Jegar-sahadutha in his own idiom, and then Galeed in the idiom of Canaan, when both have nearly the same meaning, is for the sake of the application, and of conjunction thereby. To speak in the idiom of Canaan, or with the lip of Canaan, is to apply one's self to the Divine ; for by Canaan the kingdom of the Lord is signified, and in the supreme sense the Lord (n. 1607, 3038, 3705) — as is manifest in Isaiah : *In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah Zebaoth. . . . In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness to Jehovah Zebaoth in the land of*
 3 *Egypt* (xix. 18–20). That a witness means confirmation of

good by truth, and of truth by good, and that hence a testimony means good from which truth is, and truth which is from good, may be evident from the Word in other passages. That a witness means confirmation of good by truth and of truth by good, is evident from these passages—In Joshua: *Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you Jehovah to serve Him. And they said, We are witnesses. Now therefore put away the strange gods which are among you, and incline your heart unto Jehovah the God of Israel. And the people said unto Joshua, Jehovah our God will we serve, and unto His voice will we hearken. And Joshua made a covenant with the people that day, and set them a statute and a judgment in Shechem. And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under an oak that was in the sanctuary of Jehovah. And Joshua said unto all the people, Behold, this stone shall be for a witness to us, for it hath heard all the words of Jehovah which He spake unto us; and it shall be to you for a witness, lest ye deny your God* (xxiv. 22-27). That a witness is here confirmation, is manifest, and indeed confirmation of a covenant, and accordingly of conjunction; for a covenant signifies conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021). And as conjunction with Jehovah or the Lord is not given except by good, nor good which conjoins except what has its quality from truth, it follows that a witness is confirmation of good by truth. The good here meant is conjunction with Jehovah or the Lord, by their choosing Him to serve Him—the truth by which the confirmation was made, being the stone. That stone means truth may be seen above (n. 643, 1298, 3720). In the supreme sense the stone is the Lord Himself, because all truth is from Him, and therefore He is called the Stone of Israel (Gen. xlix. 24). And it is also said, “Behold, this stone shall be for a witness to us, for it hath heard all the words of Jehovah which He spake unto us.” In John: *I will give unto my* 4

two witnesses, that they prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies. . . . These have power to shut heaven. . . . And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And after three days and a half, the breath of life from God entered into them, so that they stood upon their feet (Apoc. xi. 3-7, 11). The two witnesses here are good and truth, that is, good in which there is truth, and truth which is from good, both confirmed in hearts, as is manifest from its being said that the two witnesses are the two olive trees and the two candlesticks. That an olive tree is such good, may be seen above (n. 886). The two olive trees stand for celestial good and spiritual good. Celestial good is of love to the Lord, and spiritual good is of charity toward the neighbor. The candlesticks are the truths of those goods, as will be evident when by the Divine mercy of the Lord we shall have occasion to speak of candlesticks. That these, namely, goods and truths, have power to shut heaven and to open heaven, may be seen in the preface to the twenty-second chapter. That the beast out of the abyss, or out of hell, will kill them, signifies vastation of good and truth within the church; and that the spirit of life from God entered into them, so that they stood upon their feet, signifies a

5 new church. That as heaps were placed for witnesses in ancient times, so afterward were altars, is evident in Joshua: The Reubenites and the Gadites said, *Behold the pattern of the altar of Jehovah which our fathers made, not for burnt offering, and not for sacrifice; but it is a witness between us and you. . . . And the children of Reuben and the children of Gad called the Altar, that it is a Witness between us, that Jehovah is God (xxii. 28, 34).*

An altar is the good of love, and in the supreme sense the Lord Himself (n. 921, 2777, 2811). A witness in the internal sense stands for confirmation of good by truth. Because by a witness is signified confirmation of good by 6 truth and of truth from good, by a witness therefore in the supreme sense is signified the Lord, because He is the Divine truth confirming—as in Isaiah: *I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given Him for a witness to the peoples, a prince and commander to the peoples* (lv. 4). In John: *And from Jesus Christ, Who is the faithful Witness, the firstborn from the dead, and the prince of the kings of the earth* (Apoc. i. 5). In the same: *These things saith . . . the faithful and true Witness, the beginning of the creation of God* (Apoc. iii. 14). The command given 7 in the representative church, that all truth shall stand on the word of two or three witnesses, and not on that of one (Num. xxxv. 30: Deut. xvii. 6, 7; xix. 15: Matt. xviii. 16), is founded on the Divine law that one truth does not confirm good, but several truths; for one truth without connection with others, is not confirming, but several together, since from one may be seen another. One does not produce any form, and thus not any quality, but several connected in series. For as one tone does not produce any melody, still less harmony, so neither does one truth. These are the things on which that law is founded, though in outward form it appears founded in the civil state; but the one is not contrary to the other, as with the precepts of the decalogue, concerning which see above (n. 2609). That a testimony is good from which is truth, 8 and truth which is from good, follows from the above, and also from this, that the ten precepts of the decalogue written upon the tables of stone are called in one word the testimony—as in Moses: *Jehovah gave unto Moses, when He had made an end of speaking with him upon mount Sinai, the two tables of the testimony, tables of*

stone, written with the finger of God (Exod. xxxi. 18). In the same: *Moses . . . went down from the mount, and the two tables of the testimony were in his hand, tables that were written on their two sides* (Exod. xxxii. 15). And because the tables were placed in the ark, the ark is called the ark of the testimony, as in Moses: *Jehovah said to Moses, Thou shalt put into the ark the testimony which I shall give thee* (Exod. xxv. 16, 21). *Moses took and put the testimony into the ark* (Exod. xl. 20). In the same: *I will meet with thee, and I will speak with thee from above the mercy-seat from between the two cherubim which are upon the ark of the testimony* (Exod. xxv. 22). In the same: *That the cloud of incense may cover the mercy-seat, that is upon the testimony* (Lev. xvi. 13). In the same: *The stones of the twelve tribes were left in the tent of meeting before the testimony* (Num. xvii. 4). That the ark was also called therefrom the ark of the testimony, see, besides the place cited, Exodus xxv. 22, also xxxi. 7:

- 9 Apoc. xv. 5. The precepts of the decalogue were therefore called the testimony, because they were of the covenant, and thus of conjunction between the Lord and man; which conjunction cannot exist unless man keeps the precepts, not only in external form, but also in internal. What the internal form of those precepts is, may be seen above (n. 2609); and therefore it is good confirmed by truth, and truth derived from good, which is signified by testimony. Because this is so, the tables were also called the tables of the covenant, and the ark the ark of the covenant. From this it is now manifest what is signified in the genuine sense by testimony in the Word (as in Deut. iv. 45; vi. 17, 20; Isa. viii. 16; 2 Kings xvii. 15; Ps. xix. 7; xxv. 10; lxxviii. 5; xciii. 5; cxix. 2, 22, 24, 59, 79, 88, 138, 167; cxxii. 3, 4; Apoc. vi. 9; xii. 17; xix. 10).

4198. *And Mizpah; for he said, Jehovah watch between me and thee.* That this signifies the presence of the Divine natural of the Lord, namely, in the good which is now

represented by Laban, is evident from the signification of looking, or watching, as presence; for he who looks at another, or sees him from a high outlook, is present with him by sight. Besides, to see, when predicated of the Lord, is foresight and providence (n. 2837, 2839, 3686, 3854, 3863), and thus also presence, but by foresight and providence. As regards the presence of the Lord, He is present with every one, but according to reception; for every one's life is from the Lord alone. They who receive His presence in good and truth, are in the life of intelligence and wisdom; but they who receive His presence not in good and truth, but in evil and falsity, are in the life of insanity and foolishness, but still in the faculty of understanding and being wise. That they are still in this, may be evident from their knowing how to feign and simulate good and truth in outward form, and thereby to captivate men—which would not be the case at all unless they were in that faculty. The quality of the presence is signified by Mizpah; here the quality with those who are in the goods of works, that is, with gentiles, who are here represented by Laban; for the name Mizpah in the original language is derived from looking.

4199. *For we shall be hidden one from another.* That this signifies separation in respect to what is of the church, is evident from the signification here of being hidden, as separation; and from the signification of "one from another," as those who are within the church, and those who are without. They are said to be hidden, because they are separated as to good and truth, and thus in respect to what is of the church.

4200. *If thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us.* That this signifies that affections for truth are to remain within the church, is evident from the signification of daughters, here Rachel and Leah, as affections for truth (see n. 3758, 3782, 3793, 3819); from the signification of

women, as affections for truth that is not genuine, and thus such as are not of the church—for affections for truth make the church, and thus taking women over them signifies that there should be no other affections than those of genuine truth; from the signification of “no man with us,” as when one is hidden from another, that is, when they are separated—of which just above (n. 4199). From this it is manifest that by these words is signified that affections for genuine truth are to remain within the church, and not to be defiled with truths not genuine.

4201. *See, God is witness between me and thee.* That this signifies confirmation, here from the Divine, is evident from the signification of witness, as confirmation (see n. 4197).

4202. Verses 51–53. *And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil. The God of Abraham and the God of Nahor judge between us, the God of their father; and Jacob swore by the Fear of his father Isaac.* “And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee” signifies conjunction. “This heap be witness, and the pillar be witness” signifies confirmation; “that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil” signifies the limit how much can flow in from good. “The God of Abraham and the God of Nahor judge between us” signifies the Divine flowing into both; “the God of their father” signifies from the supreme Divine; “and Jacob swore by the Fear of his father Isaac” signifies confirmation from the Divine Human, which is called Fear in that state.

4203. *And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee.*

That this signifies conjunction, is evident from what has been said above; for the heap and the pillar were for a sign and for a witness that a covenant was established, that is, friendship, and thus in the internal sense conjunction.

4204. *This heap be witness, and the pillar be witness.* That this signifies confirmation, is evident from the signification of witness, as confirmation, namely, of good by truth which is the pillar, and of truth from good which is the heap, of which above (n. 4197).

4205. *That I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar; for evil.* That this signifies the limit how much can flow in from good, is evident from the signification here of passing over, as flowing in; from the signification of a heap, as good (n. 4192); and from the signification of a pillar, as truth, as may be seen above (n. 3727, 3728, 4090), and also that both the heap and the pillar were for a sign or for a witness, but here for a sign of the limit. Because conjunction is treated of, it flows from the series that in the internal sense it means the limit, how much can flow in from good. It has been stated above that conjunction is effected by good, and that good flows in according to reception. But the reception of good cannot exist in any other way than according to truths, truths being what good flows into; for good is acting and truth receiving, and therefore all truths are recipient vessels (n. 4166). As truths are what good flows into, truths are what limit the inflow of good. This is meant here by the limit, how much can flow in from good. How it is with this must be briefly ² told. Truths with a man, whatever they are and of whatever character, enter into his memory by means of affection, that is, by a certain enjoyment which is of love. Without affection, or without enjoyment which is of love, nothing can enter with a man, for in these is his life. The things which enter are reproduced whenever the like enjoyment

recurs, together with very many other things which have associated or conjoined themselves with them ; and so also when the same truth is reproduced by one's self or by another, the affection or enjoyment of love that was with it when it entered, is excited again in like manner ; for being conjoined they cohere. From this it may be evident how it is with affection for truth. Truth which has entered with affection for good, is reproduced when a similar affection recurs ; and the affection also is reproduced, when a similar truth recurs. It is also manifest from this, that no truth can ever be implanted with genuine affection, and become rooted interiorly, unless man is in good ; for genuine affection for truth is from good which is of love to the Lord and of charity toward the neighbor. This good flows in from the Lord, but is not fixed except in truths ; for in truths good is welcomed, since they are in accord. From this it is also manifest that the reception of good is according to the nature of the truths. The truths with gentiles who have lived in mutual charity, are of such a nature that good flowing in from the Lord can also be welcomed in them ; but as long as they live in the world, it is not the same with them as with Christians, who have truths from the Word, and live from them in spiritual charity (n. 2589-2604).

4206. *The God of Abraham and the God of Nahor judge between us.* That this signifies the Divine flowing into both, namely, into the good which those have who are within the church, and into the good which those have who are without the church, is evident from the signification of the God of Abraham, as the Divine of the Lord regarding those who are within the church ; and from the signification of the God of Nahor, as the Divine of the Lord regarding those who are without the church. From this it is manifest that by these words is signified the Divine flowing into both. That the God of Abraham is the Divine of the Lord regarding those who are within the church, is because

Abraham represents the Divine of the Lord, and consequently that which comes directly from the Lord (n. 3245, 3778). Hence they who are within the church are meant in particular by the sons of Abraham (John viii. 39). And that the God of Nahor is the Divine of the Lord regarding those who are out of the church, is because Nahor represents the church of the gentiles, and his sons those there who are in brotherhood (n. 2863, 2864, 3052, 3778, 3868). For this reason also Laban, who is Nahor's son, here represents good that is aside, such as the gentiles have from the Lord. That such various things of the Lord are represented, is not because various things are in the Lord, but because His Divine is variously received by men. This is like the life in man, which flows in and acts upon the various sensory and motive organs of the body, and upon the various members and viscera, and everywhere presents variety. For the eye sees in one way, the ear hears in another, the tongue perceives in another; so the arms and hands move in one way, and the loins and the feet in a different way; the lungs act in one way and the heart in another, the liver in one way and the stomach in another, and so on; but it is still one life which actuates them all so variously, and not because the life itself acts in different ways, but because it is differently received; for it is the form of each organ by which the action is determined.

4207. *The God of their father.* That this signifies from the supreme Divine, is evident from the signification of the God of a father, as the supreme Divine; for father where mentioned in the Word, signifies in the internal sense good (see n. 3703); and the Father of the Lord or the Father when named by the Lord, is the Divine good that is in Him (n. 3704). Divine good is the supreme Divine, but Divine truth is what is from the Divine good, and is also named the Son. Moreover, by father is here meant Terah, who was the father of both Abraham and Nahor, and represents the common stock of the churches, as may be seen

above (n. 3778). Hence in a relative sense Abraham represents the genuine church, and Nahor the church of the gentiles, as was said just above (n. 4206).

4208. *And Jacob sware by the Fear of his father Isaac.* That this signifies confirmation from the Divine Human, which is called Fear in that state, is evident from the signification of swearing, as confirmation (see n. 2842, 3375); and from the signification of the Fear of Isaac, as the Divine Human of the Lord (n. 4180). That oaths were made by the Divine Human of the Lord, see above (n. 2842).
- 2 That it is here said, the God of Abraham, the God of Nahor, the God of their father, or of Terah, and the Fear of Isaac, Jacob's father, is because the sons of Terah acknowledged so many Gods, being idolaters (n. 1353, 1356, 1992, 3667). And it was a peculiarity in that house, that each family worshipped its own god. This is why it is here said, the God of Abraham, the God of Nahor, the God of their father, and the Fear of Isaac. Yet it was enjoined upon the family of Abraham to acknowledge Jehovah as their God; but still they did not acknowledge Him otherwise than as another God, by whom they might distinguish themselves from the gentiles, thus only as to name, and it was in consequence that they so often fell away to other gods, as may be evident from the historic parts of the Word. The reason of this was, that they were only in externals, and what internals were they did not know at all,
- 3 nor wish to know. The very rituals of their church, so far as they were concerned, were no other than idolatrous, because they were separated from internals; for every ritual of the church when separated from its internal, is idolatrous. But still the genuine of the church could be represented by them; for representations do not regard the person, but the thing (n. 665, 1097, 1361, 3147). Yet in order that a representative church might exist, and that there might thus be some communication of the Lord through heaven with man, they must be kept especially in the acknowledgment

of Jehovah, if not in heart, still with the mouth ; for with them representatives did not go forth from internals, but from externals ; and in this manner they had communication, quite otherwise than in the genuine church, in which communication is effected through internals. For this reason their Divine worship did not affect their souls at all, that is, did not make them happy in the other life, but only prosperous in the world. Therefore, that they might be 4 kept in externals, so many miracles were done among them, which would never have taken place if they had been in internals ; and for that reason they were so many times compelled to their worship by punishments, by captivities, and by threats ; whereas no one is compelled to internal worship by the Lord, but it is implanted through freedom (n. 1937, 1947, 2874-2881, 3145, 3146, 3158, 4031). Their principal external was, that they should confess Jehovah ; for Jehovah was the Lord, who was represented in all things of that church. That Jehovah was the Lord, may be seen above (n. 1343, 1736, 2921, 3035).

4209. Verses 54, 55. *And Jacob sacrificed a sacrifice in the mountain, and called his brethren to eat bread ; and they did eat bread, and tarried all night in the mountain. And in the morning Laban arose early, and kissed his sons and his daughters, and blessed them, and Laban departed and returned to his place.* “ And Jacob sacrificed a sacrifice in the mountain ” signifies worship from the good of love ; “ and called his brethren to eat bread ” signifies appropriation of good from the Divine natural of the Lord ; “ and they did eat bread ” signifies effect ; “ and tarried all night in the mountain ” signifies tranquillity. “ And in the morning Laban arose early ” signifies enlightenment of that good from the Divine natural of the Lord ; “ and kissed his sons and his daughters ” signifies acknowledgment of those truths and of affections for the same ; “ and blessed them ” signifies joy therefrom ; “ and Laban departed and returned to his place ” signifies the end of representation by Laban.

4210. *And Jacob sacrificed a sacrifice in the mountain.* That this signifies worship from the good of love, is evident from the signification of a sacrifice, as worship (see n. 922, 923, 2180); and from the signification of the mountain, as the good of love (n. 795, 796, 1430). Sacrifice signifies worship, because sacrifices and burnt-offerings were the principal things of all worship in the later or Hebrew representative church. They also sacrificed on mountains, as is likewise evident from various passages in the Word; because mountains, from their height, signified things which are high, as are those that are of heaven and are called heavenly; and hence in the supreme sense they signified the Lord, Whom these people called the Most High. They thought in this way from the appearance, for things which are interior appear higher, as heaven with man. This is interior in him, yet still man supposes that it is on high. For this reason where high is mentioned in the Word, interior is signified in the internal sense. In the world it cannot be known otherwise than that heaven is on high, both because the visible heavens above and around are so called, and because man is in time and place, and thus thinks from ideas thence derived; and also because few know what interior is, and still fewer that neither place nor time is there. It is for this reason that the language of the Word is according to the ideas of man's thought. If it were not so, but according to angelic ideas, man would then have perceived nothing at all; but every one would have stood full of wonder as to what it was, and whether it was anything, and would have rejected it as something in which there was nothing in accord with his understanding.

4211. *And called his brethren to eat bread.* That this signifies appropriation of good from the Divine natural of the Lord, is evident from the signification of brethren, as those who were now conjoined by covenant, that is, friendship, and in the internal sense those who are in good and truth — that these are called brethren, may be seen above

(n. 367, 2360, 3303, 3459, 3803, 3815, 4121, 4191); from the signification of eating, as appropriation (see n. 3168, 3513, 3832) — that banquets and feasts with the ancients signified appropriation and conjunction by love and charity, see above (n. 3596); and from the signification of bread, as the good of love (n. 276, 680, 1798, 3478, 3735), and in the supreme sense the Lord (n. 2165, 2177, 3478, 3813). As bread in the supreme sense signifies the Lord, it therefore signifies everything holy which is from Him, that is, everything good and true; and because there is nothing else good, which is good, but what is of love and charity, bread therefore signifies love and charity. Nor did sacrifices in old time signify anything else, for which reason they were called by one word, bread (n. 2165). And they also ate together of the flesh of the sacrifices, in order that the heavenly feast might be represented, that is, conjunction by the good of love and charity. This is what is now signified by the Holy Supper; for this succeeded in the place of sacrifices, and of feasts from sanctified things. And this, namely, the Holy Supper, is the external of the church, which has in itself the internal, and by means of the internal conjoins the man who is in love and charity with heaven, and through heaven with the Lord. For in the Holy Supper also eating signifies appropriation, the bread celestial love, and the wine spiritual love; and this so entirely that when man is in a holy state while eating, nothing else is perceived in heaven. It is called the ap-²propriation of good from the Divine natural of the Lord, because the subject is the good of the gentiles, that being what is now represented by Laban (n. 4189). Man's conjunction with the Lord is not with His Supreme Divine Itself, but with His Divine Human; for a man can have no idea at all of the supreme Divine of the Lord, which so transcends his idea as altogether to perish and become nothing; but he can have an idea of His Divine Human. For every one is conjoined by thought and affection with

one concerning whom he has some idea, but not with one concerning whom he has no idea. When one thinks of the Human of the Lord, if there is then holiness in his idea within, he thinks also of the holy that fills heaven from the Lord, and thus also of heaven ; for heaven in its complex presents one man, and this from the Lord (n. 684, 1276, 2996, 2998, 3624-3649). Thus it is that conjunction cannot be given with the supreme Divine of the Lord, but with His Divine Human, and through His Divine Human with His supreme Divine. Hence it is said in John, that no one hath seen God at any time, but the Only-begotten Son (i. 18) ; and that no one can come to the Father except through Him ; and hence also He is called the Mediator. That it is so may be manifestly known from the fact that all within the church who say they believe in a Supreme Being, and make no account of the Lord, are those who believe nothing at all, not even that there is a heaven, nor that there is a hell, and who worship nature. Moreover, if they would be instructed by experience, it may be evident that the evil, even the worst, say the same thing.

- 3 But of the Human of the Lord men think variously, one differently from another, and one in a more holy manner than another. They who are within the church can think that His Human is Divine, and also that He is one with the Father, as He says, and that the Father is in Him, and He in the Father. But they who are without the church cannot do this, both because they do not know anything about the Lord, and because they have not an idea of the Divine from any other source than from images which they see with their eyes, and idols which they can touch. And yet the Lord conjoins Himself with them by the good of their charity and obedience in their gross idea. For this reason it is here said that they have appropriation of good from the Divine natural of the Lord ; for the conjunction of the Lord with man is according to the state of his thought and affection therefrom. They who are in the

most holy idea concerning the Lord, and at the same time in knowledges of good and truth and affections for them—as those may be who are within the church—are conjoined with the Lord as to His Divine rational; but they who are not in such holiness, nor in such interior idea and affection, and yet are in the good of charity, are conjoined with the Lord as to His Divine natural. They who have a holiness of a still grosser kind are conjoined to the Lord as to His Divine sensual. This conjunction is what is represented by the brazen serpent—that those who looked unto it recovered from the bite of the serpents (Num. xxi. 9). In this conjunction are those among the gentiles who worship idols, and still live in charity according to their religion. From these things it may now be evident what is meant by the appropriation of good from the Divine natural of the Lord, which is signified by Jacob's calling his brethren to eat bread.

4212. *And they did eat bread.* That this signifies effect, namely, in the external sense friendship, and in the supreme sense conjunction by good and truth in the natural of the Lord, is evident.

4213. *And tarried all night in the mountain.* That this signifies tranquillity, is evident from the signification of tarrying all night, as having peace (see n. 3170), and thus tranquillity. It was also a sacred rite that those who entered into a covenant should tarry all night in one place, because tarrying all night in one place signified that there was no longer any hostility, and in the internal sense, that there was tranquillity and peace; for they who are conjoined as to good and truth are in tranquillity and in peace. It is therefore said here, “in the mountain,” because by mountain is signified the good of love and charity (see n. 4210); for the good of love and charity gives peace. What peace and tranquillity are, may be seen above (n. 92, 93, 1726, 2780, 3170, 3696, 3780).

4214. *And in the morning Laban arose early.* That

this signifies the enlightenment of that good from the Divine natural of the Lord, is evident from the signification of rising early in the morning, as enlightenment (see n. 3458, 3723); and from the representation of Laban, as such good as is that of the gentiles (n. 4189). That the enlightenment of this good here meant is from the Divine natural of the Lord, is manifest from the series. As regards enlightenment, it is all from the Lord, and through the good that is in man, and as is the good, such is the
2 enlightenment. Most people believe that they who can reason about good and truth and about evil and falsity, are enlightened; and that their enlightenment is the greater, the more subtly and acutely they can speak about those things, and at the same time confirm them by much knowledge, and likewise make what they say appear probable by comparisons, especially those drawn from things of sense, and by other modes of persuasion. And yet such men may be in no enlightenment, though they are in the imaginative and perceptive faculty. This faculty is of two kinds, one which comes from the light of heaven, and the other from a fatuous light. They appear alike in outward form, but altogether unlike in internal form. That which is from the light of heaven is in good, that is, with those who are in good, and who from good are able to see truth, and to know as in clear day whether a thing is so, or not so. But that which is from fatuous light is in evil, that is, with those who are in evil; and their being able to reason about such things is because they are in some faculty of knowing them, but in no affection for doing them. That this is not being
3 in enlightenment every one can comprehend. With fatuous light in the other life the case is this. They who have been in such light in the world are in the like in the other life, and reason there about good and truth and about evil and falsity, and this much more perfectly and excellently than in the life of the body; for their thoughts are not drawn back and impeded there by cares of the body and of the

world, nor so terminated in them, as when they were in the body and the world. But it is seen at once, not by them, but by good spirits and angels, that their reasonings are of fatuous light, and that the light of heaven which flows in with them is instantly turned into such fatuous light that what was the light of heaven with them is either suffocated, as when the light of the sun falls upon something opaque and becomes black, or that it is reflected, as with those who are in principles of falsity, or is perverted, as when the sun's light flows in into foul and filthy objects, and makes repulsive colors and offensive smells. Thus it is with those who are in fatuous light and believe themselves enlightened above others, because they can reason intelligently and wisely, and yet live in evil. Who they 4 are, and of what character, appears from everything they speak, provided they do not feign good for the sake of deceiving. Among them are those who deny or condemn the Lord, and within themselves ridicule those who confess Him. Among them are those who love adulteries, and laugh at those who believe marriages to be holy, and in no case to be violated. Among them are those who believe the precepts and doctrinals of the church to be for the sake of the common people, that they may thereby be kept in bonds, and who in themselves make them of no account. Among them in like manner are those who ascribe all things to nature, and believe those to be simple-minded and of feeble judgment who ascribe them to the Divine. Among them also are those who attribute each and every thing to their own prudence, and say and confirm themselves in the opinion that there is a Supreme Being which exercises some government in general or in the universal, but nothing in particular or individually. So also in other cases. Such persons are in fatuous light even in the other 5 life, and among their like they also reason acutely; but when they approach any heavenly society, that light is extinguished and becomes darkness, and consequently their

thought is obscured to such a degree that they cannot even think ; for they are then constrained by the light of heaven, which with them, as already said, is either suffocated, or reflected, or perverted ; and they therefore cast themselves down from thence into hell, where such light as theirs exists. From these statements it may be evident what true enlightenment is, namely, that it is from good which is from the Lord ; and what false enlightenment is, namely, that it is from evil which is from hell.

4215. *And kissed his sons and his daughters.* That this signifies acknowledgment of those truths, and of affections for the same, is evident from the signification of kissing, as conjunction from affection (see n. 3573, 3574), and accordingly acknowledgment—for where there is conjunction by good and truth, there is acknowledgment thereof ; and from the signification of sons, as truths or verities (n. 489, 491, 533, 1147, 2623, 3773) ; and from the signification of daughters, here Rachel and Leah, as affections for the same, that is, for truths (n. 3758, 3782, 3793, 3819). That kissing signifies conjunction from affection, is from correspondence ; for there is a correspondence of heaven with all the organs and members of the body, as shown at the end of the chapters. There is a correspondence of internal things with all things of the face, and hence the affection shines forth from the countenance, and the interior affection or the mind from the eyes. There is also a correspondence of thoughts and affections with the actions and gestures of the body. That it is so with all the voluntary actions is known, and also with the involuntary. For humiliation of heart produces kneeling, which is an external gesture of the body ; humiliation still greater and more internal produces prostration to the earth ; gladness of heart and joy of mind produce singing and joyful shouting ; sadness and internal mourning produce weeping and wailing ; but conjunction from affection produces kissing. From this it is manifest that because such external acts correspond, they are signs of internal feelings ; and that in them

as in signs there is an internal, from which they take their quality. But with those who wish to feign internal things by external, such externals are also for signs, but signs of simulation, hypocrisy, and deceit. So it is with kissing, by which every one wishes to signify that he loves another from the heart ; for he knows that kissing is from such love and is a mark of conjunction from affection, and by it he wishes to persuade his neighbor that he loves him for the good in him ; when in fact it is for his own sake, and for his own honor and gain, and thus not for the sake of good, but of evil. For he who regards himself as an end, and not as an intermediate end to good, and wishes to be conjoined with another as to that end, is in evil.

4216. *And blessed them.* That this signifies joy therefrom, is evident from the signification of blessing, as devoutly wishing prosperity (see n. 3185), and thus testifying joy on departure.

4217. *And Laban departed and returned to his place.* That this signifies the end of representation by Laban, is evident from the signification of returning to his place, as returning to the former state. That place is state, see above (n. 2625, 2837, 3356, 3387, 3404). Consequently by these words is signified the end of representation by Laban. From what has now been shown, it may be evident that each and every thing in the Word contains interior things, and that the interior things are of such a nature as to be adapted to the perception of angels who are with man. For example—when bread is mentioned in the Word, angels do not know what material bread is, but what spiritual bread is ; and thus instead of bread they perceive the Lord, Who is the Bread of life, as He Himself teaches in John (vi. 33, 35). And because they perceive the Lord, they perceive what is from the Lord, and thus His love toward the universal human race ; and then they perceive at the same time man's reciprocal love to the Lord, for these cohere in one idea of thought and affection. Not ² unlike are the thoughts of the man who is in a holy state

when he receives the bread of the Holy Supper ; for he then thinks not of bread, but of the Lord and His mercy, and of what is of love to Him and of charity toward the neighbor, because he thinks of repentance and amendment of life ; but this with variety according to the holiness in which he is, not only as to his thought, but also as to his affection. From this it is manifest that bread in the Word does not present to angels the idea of any bread, but the idea of love, with innumerable things that are of love. It is the same with wine, when this is read of in the Word, and also when received in the Holy Supper, angels do not think of wine at all, but of charity toward the neighbor. And because this is so, and there is thus a connection of man with heaven, and through heaven with the Lord, bread and wine have become symbols, and unite the man who is in holiness of life with heaven, and through heaven with the Lord. It is similar with everything in the Word, and therefore the Word is a medium uniting man with the Lord ; and unless there were such a uniting medium, heaven could not flow in with man ; for without a medium it could not be united, but would remove itself away from man. And if it were removed, no one could any longer be led to good, not even to corporeal and worldly good ; but all bonds, even external, would be broken. For the Lord rules man who is in good by internal bonds, which are of conscience, but one who is in evil only by external bonds ; and if these should be broken, every one would be insane, with such insanity as he who is without fear of the law, without fear for his life, and without fear of the loss of honor and gain, and thus of reputation—for these are the external bonds—and so the human race would perish. From this it may be evident why the Word exists, and what the character of the Word is. That the church of the Lord where the Word is, is like the heart and the lungs, and that the church of the Lord where the Word is not, is like the rest of the viscera which live from the heart and the lungs, may be seen above (n. 637, 931, 2054, 2853).

CONTINUATION CONCERNING THE GREATEST MAN AND
CONCERNING CORRESPONDENCE.

4218. At the end of the preceding chapters, I have described things which it has been given me to see and perceive in the world of spirits and in the heavens of angels; and lastly I have spoken of the Greatest Man and Correspondence. To make it fully known how it is with man, and that he is in connection with heaven, not only as to thoughts and affections, but also as to organic forms, both interior and exterior, and that without that connection he cannot subsist even a moment, we may continue now the subject of the correspondence with the Greatest Man, which was begun at the end of the preceding chapters.

4219. That it may be known in general how it is with the Greatest Man, it must be kept in mind that the universal heaven is the Greatest Man, and that heaven is called the Greatest Man because it corresponds to the Divine Human of the Lord; for the Lord alone is Man; and an angel and a spirit, and also a man on earth, are men just in proportion to what they have from Him. Let no one believe that man is man from his having a human face, a human body, a brain, and organs and members. These members are common to him with brute animals, and are therefore what die and become a carcase. But man is man from being able to think and will as a man, and thus to receive what is Divine, that is, what is of the Lord. By this man distinguishes himself from beasts and wild animals; and in the other life also his quality as a man is determined by what he has received from the Lord and made his own in the life of the body.

4220. They who in the life of the body have received the Divine things of the Lord, that is, His love toward the universal human race, and accordingly charity toward the neighbor, and reciprocal love to the Lord, are gifted in

the other life with intelligence and wisdom, and with ineffable happiness ; for they become angels and thus truly men. But they who in the life of the body have not received the Divine things of the Lord, that is, love toward the human race, and still less reciprocal love to the Lord, but have loved and indeed worshipped only themselves, and consequently have had for their end what is of self and the world, after brief experience of life in the other world, are deprived of all intelligence, and become most stupid, and are among the stupid infernals there.

4221. In order that I might know this, it was given me to speak with such as have lived in this manner, and likewise with one with whom I was also acquainted in the life of the body. While he lived on earth, whatever good he did to the neighbor was for the sake of himself ; that is, for his own honor and gain. All others he despised and hated. He made confession of God indeed with the mouth, but did not acknowledge Him with the heart. When it was given me to speak with him, there exhaled from him a sphere like that of the body. His speech was not like that of spirits, but like that of a man still living ; for the speech of spirits is distinguished from that of men in being full of ideas, or in having what is spiritual within, and thus a life which cannot be expressed ; but his speech was not so. Such a sphere exhaled from him and was perceived in everything that he spoke. He appeared there among the vile ; and it was said that they who are such gradually become so gross and stupid as to their thoughts and affections, that no one can be more stupid in the world. They have their place under the haunches, where their hell is. From the same place there had appeared one before, not in appearance like a spirit, but like a grossly corporeal man, in whom there was so little of the life of intelligence which is properly human, that you would call it stupidity personified. From this it was manifest what kind of spirits those become who are in no love toward the neighbor, or

toward the public, and still less toward the kingdom of the Lord ; but who are only in the love of self, and regard themselves only in everything, even adoring themselves as gods, and wishing also to be so adored by others, and having this intent in everything they do.

4222. As regards the correspondence of the Greatest Man with what is within man, it has correspondence with each and every thing in him — organs, members, and viscera — so far indeed that there is not a single organ or member in the body, nor any part in an organ or member, nor even any particle of a part, with which there is not correspondence. It is known that every organ and every member in the body consists of parts, and of parts of parts — as the brain, for example, which consists in general of the cerebrum, of the cerebellum, of the medulla oblongata, and of the medulla spinalis, this being a continuation, or appendix, as it were. Again the cerebrum consists of many members, which are its parts — of the membranes which are called the dura mater and pia mater, of the corpus callosum, of the corpora striata, of the ventricles and cavities, of the smaller glands, of the septa, in general of the cineritious substance and the medullary substance, and furthermore of the sinuses, blood vessels, and plexuses. It is similar with the organs of sense and motion in the body, and with the viscera, as is well known from anatomical studies. All these things in general and in particular correspond most exactly to the Greatest Man, and to so many heavens, as it were, therein. For the heaven of the Lord is distinguished in like manner into lesser heavens, and these into still lesser, and these into least, and at length into angels, every one of whom is a little heaven corresponding to the greatest. These heavens are most distinct from one another, each one belonging to its own general heaven, and the general heavens to the most general, or the whole, which is the Greatest Man.

4223. But with regard to correspondence the truth is,

that the heavens above mentioned correspond indeed to the organic forms themselves of the human body, and therefore it is said that these societies or those angels belong to the province of the brain, or to the province of the heart, or to the province of the lungs, or to the province of the eye ; and so on. But still they correspond principally to the functions of these viscera or organs. It is as with the organs or viscera themselves, whose functions constitute one with their organic forms ; for no function can be conceived except from forms, that is, from substances, substances being the subjects from which they exist. Sight, for example, cannot be conceived without the eye, nor respiration without the lungs. The eye is the organic form from which and by means of which the sight exists, and the lungs are the organic form from which and by means of which the respiration exists ; and so also with the rest. It is the functions, therefore, to which the heavenly societies principally correspond ; and as they correspond to the functions, they correspond also to the organic forms ; for the one is indivisible and inseparable from the other, so that whether you name the function or the organic form by which and from which is the function, it is the same thing. This is why there is correspondence with the organs, members, and viscera, because there is with the functions ; and therefore when the function is produced, the organ also is excited. So also it is in each and every thing which a man does : when he wills to do this or that, in this manner or another, and is thinking of it, the organs then move in concurrence, and thus according to the intention of the
2 function or use ; for use is what governs the forms. It is manifest also from this, that the use existed before the organic forms of the body, and that the use produced and adapted them to itself, and not the reverse. But when the forms are produced, and the organs adapted, the uses proceed from them ; and then it appears as if the forms or organs existed previously to the uses, when yet it is not so.

For use flows in from the Lord, and this through heaven, according to order, and according to the form in which heaven is ordered by the Lord, and thus according to correspondence. Thus man exists, and thus he subsists. From this again it is manifest from what cause man, as to each and every thing in him, corresponds to the heavens.

4224. Organic forms are not only those that are apparent to the eye, and that can be detected by microscopes ; but there are also organic forms still more pure, which can never be discovered by any eye, whether naked or assisted. The latter forms are interior, as are those of internal sight, and which are in fine those of the understanding. These are inscrutable, but still they are forms, that is, substances ; for no sight, not even intellectual, can exist, except from something. This is also known in the learned world, that is to say, that without substance, which is a subject, there is not any mode, or any modification, or any quality which manifests itself actively. These purer or interior forms which are inscrutable, are those which form and present the internal senses, and also produce the interior affections. With those forms the interiors of heaven correspond, because they correspond with the senses which they present, and with the affections of these senses. But since very 2 many things have been disclosed to me respecting these senses and their correspondence, they cannot be set forth clearly unless each one is treated of in particular ; and so it may be well, in the following pages, by the Divine mercy of the Lord, to continue what has been commenced at the end of previous chapters in regard to the correspondence of man with the Greatest Man ; in order that man may at length know, not from any reasoning, and still less from any hypothesis, but from experience itself, how it is with him, and with his internal man, which is called his soul, and in fine with his conjunction with heaven, and through heaven with the Lord ; and consequently whence man is man, and by what he is distinguished from beasts ; and

furthermore, how man himself separates himself from that conjunction, and conjoins himself with hell.

4225. At the outset it must be told who are within the Greatest Man, and who are out of it. All who are in love to the Lord and in charity toward the neighbor, and do good to him from the heart according to the good that is in him, and those who have a conscience of what is just and right, are within the Greatest Man ; for they are in the Lord, and consequently in heaven. But all who are in the love of self and the love of the world and thence in lusts, and who do good only on account of the laws, and for the sake of their own honor and the world's wealth and reputation therefrom, and who thus are interiorly unmerciful and in hatred and revenge against the neighbor for their own and the world's sake, and are delighted with the neighbor's injury when he does not favor them, are without the Greatest Man, for they are in hell. These do not correspond to any organs and members in the body, but to various disorders and diseases induced in them ; of which also, by the Divine mercy of the Lord, we shall speak from experience
2 in the following pages. They who are without the Greatest Man, that is, out of heaven, cannot enter into it, for their lives are contrary to it. Indeed, if in any way they enter, which is sometimes done by such as have learned in the life of the body to feign themselves angels of light, when they come thither, which is sometimes permitted that they may learn their own character, they are admitted only to the first entrance, that is, to those who are still simple-minded, and are not yet fully instructed. Even there those who enter as angels of light are scarce able to tarry a few moments, because the life there is that of love to the Lord and love toward the neighbor ; and as there is nothing there which corresponds to their life, they are hardly able to breathe—for that spirits and angels breathe, may be seen above (n. 3884-3893). Consequently they begin to be distressed for breath, for respiration takes place according to freedom of life ; and what is wonderful, they are at

length scarce able to move, but become like those who are in great heaviness, anguish and torment taking possession of their interiors, and therefore they cast themselves down headlong, even down to hell, where they recover their respiration and power of motion. So in the Word life is represented by freedom of motion. But they who are in the 3 Greatest Man are in freedom of respiration when they are in the good of love, and yet are distinguished according to the quality and amount of good. Hence there are so many heavens, which are called mansions in the Word (John xiv. 2). And every one when in his heaven is in his life, and has influx from the universal heaven, every one being the centre of all influxes, and thus in the most perfect equilibrium, and this according to the stupendous form of heaven, which is from the Lord alone, and thus with all variety.

4226. Spirits recently arrived, who were interiorly evil when they lived in the world, but exteriorly assumed the appearance of goodness by means of the works which they did for others for the sake of themselves and the world, have sometimes complained that they were not admitted into heaven; for they had no other notion about heaven than that of admission from favor. But it has sometimes been answered them, that heaven is denied to no one; and that if they earnestly desire it, they will be admitted. Some have also been admitted into the heavenly societies which are nearest to the entrance; but when they came thither, from the contrariety and resistance of their life, they perceived, as just now said, a cessation of respiration, distress, and torment, as it were infernal, and cast themselves down thence, saying afterward that heaven to them was hell, and such as they had never believed.

4227. There are many of both sexes who have been of such character in the life of the body, that whenever they could they sought by art and deceit to subjugate the minds of others to themselves, with the end of ruling over them, especially the powerful and the rich, in order that they

alone might govern under their name ; and who have acted secretly and put others out of the way, especially the upright, and this in various ways—not indeed by accusing them, for uprightness defends itself, but by other modes, as by perverting their counsels, calling these simple and bad, and attributing misfortunes to them if any came about, with other like things. They who have been such in the life of the body are the same in the other life, for the life of every
2 one follows him. I discovered this by living experience with such when they were with me, for they acted in a similar manner then, but still more craftily and ingeniously ; for spirits act more subtly than men, being released from ties with the body and from the bonds of gross modes of sensation. They were so subtle that sometimes I did not perceive that they had the intention and end of ruling ; and when they spoke among themselves, they took care that I should not hear and perceive it. But it was told me by others who heard them, that their designs were wicked ; and that they were studying to attain their end by magic arts, and thus by assistance from the diabolical crew. Murder of the upright they esteemed as nothing. The Lord, under Whom they said they wished to rule, they made of no account, regarding Him only as another man, to whom worship was paid by ancient custom—as among other nations in which men were made gods and worshipped—and whom they durst not speak against, because they were born in that worship and would injure their reputation. I can say this of them, that they beset the thoughts and will of men who are like them, and insinuate themselves with them into their affection and intention, so that the men can by no means know, except by the mercy of the Lord, that such spirits are present, and that they are in a society
3 of such. These spirits correspond to the corruptions of the purer blood in man, called the animal spirit, into which the corruptions enter inordinately ; and wherever they diffuse themselves, they are like poisons which induce cold and torpor upon the nerves and fibres, from which break

out most grievous and fatal diseases. When such act in company with others, they are distinguished from them by this, that they act in the manner of a quadruped, so to speak, and beset the back of the head under the cerebellum to the left ; for they who act under the occiput operate more clandestinely than others, and they who act upon the back part desire to rule. They reasoned with me about 4 the Lord, and said that it was strange that He did not hear their prayers when they prayed, and thus did not render them aid when they supplicated. But it was given to answer them that they could not be heard, because they had for their end such things as are contrary to the welfare of the human race, and because they pray for themselves against all others, and that when they pray in this manner heaven is closed ; for they who are in heaven attend only to the ends of those that pray. These things they would not indeed acknowledge, but still they could answer nothing. There were men of this sort, and with 5 women in their company, who said that they could take many plans from the women, because they were quicker and more cunning in seeing through such things. They are much delighted with the company of those who have been prostitutes. Such for the most part apply themselves to secret and magical arts in the other life ; for there are very many magic arts in the other life, that are altogether unknown in the world, and such spirits as soon as they are come into the other life, apply themselves to these arts, and learn to fascinate those with whom they are, and especially those under whom they desire to reign. For wickedness they have no abhorrence. What their hell is, where they are when not in the world of spirits, will be told elsewhere. From these statements it may be evident that his own life awaits every one after death.

4228. The subject of the Greatest Man and Correspondence will be continued at the end of the following chapter, where correspondence with the senses in general will be treated of.

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